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1906

# THE CHAUTAUQUAN



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in Modern Life.--Schools  
of Classical Studies in Athens  
and Rome.--The Message of Greek  
Politics -- Greek Preparations  
for Christian Thought--  
Symbols in Italian  
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CHAUTAUQUA, NEW YORK

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It is not a generally recognized fact that thousands of Chautauqua readers begin the course every year after January first. Although the schedule begins with the readings in the September magazine, the amount is not great and readers beginning now will have no difficulty in completing the course on time. Back numbers of THE CHAUTAUQUAN from September will be sent immediately on receipt of order, together with the four books and year book of helps and hints.

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## THIRTY-THIRD ANNUAL ASSEMBLY

JUNE 29

1906

AUGUST 26

CHAUTAUQUA, NEW YORK

### CALENDAR OF PRINCIPAL DAYS

Thursday, June 29 .....	Opening of Season	Wednesday, Aug. 1 ....	Denominational Day
Saturday, July 7 .....	Opening of Summer School	Tuesday, Aug. 7 .....	Old First Night
Saturday, July 21 .....	American Boy Day	Saturday, Aug. 18 .....	Grange Day
Saturday, July 28 .....	National Army Day	Sunday, Aug. 26 .....	Close of Season

### PARTIAL LIST OF ENGAGEMENTS

At this time when negotiations for many important speakers are pending it is impossible to give the complete list of the engagements for 1906. The following, however, are among those who will appear on the program of next summer:

#### Sermons and Devotional Hours

Bishop John H. Vincent .....	Chancellor of Chautauqua
Rev. Newell Dwight Hillis .....	New York City
Rev. W. J. Dawson .....	London
Dr. J. Wilbur Chapman .....	New York City

#### Lecture Courses

Mr. Arthur E. Bestor .....	American Diplomacy .....	July 2-6
Mr. Leon H. Vincent .....	English Literature .....	July 9-13
Dr. William A. Colledge .....	Scottish Literature .....	July 16-20
Dr. Newell Dwight Hillis .....	.....	July 23-27
Mr. John Graham Brooks .....	American History .....	July 30-Aug. 3
Prof. S. C. Schmucker .....	Nature Study .....	July 30-Aug. 3
Dr. F. W. Gunsaulus .....	.....	Aug. 6-10
Pres. H. N. Snyder .....	Southern Literature .....	Aug. 20-24
Mr. Edward Howard Griggs .....	.....	Aug. 6-10

#### Reading Hours

Mr. P. H. Boynton	Mrs. E. M. Bishop	Mrs. E. A. Vosburgh	Prof. S. H. Clark
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#### Entertainments

Three Grand Concerts each Week	Frequent Open-air Band Concerts
Prize Spelling Match, July 17	Old First Night, Aug. 7
Base-ball Games and Field Meet	Question Box, Aug. 17
Gymnastic Exhibition, July 18	Illuminated Fleet, Aug. 17

#### A Specimen Week

	Sun.	Mon. Tu. Th. Fri.	Wed.	Sat.
10	Bible Study	Devotional Hour		Pedagog. Lect.
11	Sermon	Special Lecture Series		Popular Lecture
2:30	Sunday School	Lecture Series	Popular Concert	Popular Address
4	Christian Ethics		Ball Game	Ball Game
5	C. L. S. C. Vesper	The Reading Hour		
8	Sacred Song Serv.	Lecture, Reading, Concert		Entertainment

# CHAUTAUQUA, NEW YORK

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# S U M M E R      S C H O O L S

July 7      -      -      -      1906      -      -      August 17

The first six departments under the Summer Schools at Chautauqua deal with academic and college subjects. The subjects and the instructors are in general as follows:

## SCHOOLS I-VI, THE ACADEMIC COURSES

**I. English Language and Literature.** Mr. Leon H. Vincent of Boston, Dr. W. J. Dawson of London, Mr. Edward Howard Griggs of Montclair, New Jersey, and Mr. Percy H. Boynton of the University of Chicago.

**II. Modern Languages.** Romance Languages—M. Benedict Papot of Chicago and Assistants. German—      and Assistants.

**III. Classical Languages.** Latin—Professor George D. Kellogg of Princeton.

**IV. Mathematics and Science.** Prof. I. P. Bishop of Buffalo, Prof. E. A. Babcock of Alfred University, Dr. L. C. Karpinski of the University of Michigan.

**V. Psychology and Pedagogy.** Kindergarten—Miss Amalie Hofer of Chicago and Assistants. Primary—Miss Ada Van Stone Harris of Rochester and Assistants. Method in Special Subjects—Miss E. Josephine Rice of Ann Arbor, Prof. S. H. Clark of the University of Chicago, and Mrs. Emily M. Bishop of Rochester.

**VI. Religious Teaching.** Prof. Richard Morse Hodge of Union Theological Seminary, New York City, Mrs. Helen Rhoades of Chicago, and Dr. Jesse L. Hurlbut of South Orange, New Jersey.

**Summer Schools Convocation.** Prof. George E. Vincent of the University of Chicago, Dr. F. W. Gunsaulus of Armour Institute, Chicago, President E. B. Bryan Franklin College, Mr. Edward Howard Griggs and others.

## SCHOOLS VII - XII, THE PRACTICAL COURSES

are in charge of the following heads of departments.

**VII. Library Training.** Mr. Melvil Dewey, formerly of the New York State Library.

**VIII. Domestic Science.** Miss Anna Barrows, Head of the Household Economics Committee of the General Federation of Women's Clubs.

**IX. Music.** Mr. Alfred Hallam, Director of Music Department of Chautauqua Institution.

**X. Arts and Crafts.** Mr. Frank C. Sanford of Allendale Farms, Lake Villa, Illinois.

**XI. Expression.** Professor S. H. Clark, University of Chicago.

**XII. Physical Education.** Dr. J. W. Seaver of Yale University.

**XIII. Practical Arts.** In charge of four trained experts, Mr. W. D. Bridge of New York City, Mr. W. H. Covert of Syracuse, Mr. C. R. Wells of Clifton Springs and Mrs. John F. Lewis of Buffalo.

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# THE CHAUTAUQUAN

A Monthly Magazine of Things Worth While

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*Official Publication of Chautauqua Institution*

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A  
MAGAZINE  
OF THINGS  
WORTH  
WHILE

The  
CHAUTAUQUAN'S  
Point of View

EXPONENT  
OF OUTLOOK  
AND  
UPLIFT  
FORCES

NOTICE

*The printers' strike which began January 1 has occasioned some delay and defects in printing THE CHAUTAUQUAN. We must ask readers to make allowances, assuring them that everything possible is being done to deliver the magazine promptly to subscribers.*

Classical Influences in Modern Life

The Chautauqua course of subjects for the current "classical year" we begin to round out this month by the series of articles grouped under the title "Classical Influences in Modern Life." During the year we have had the Oriental spirit and ideals presented in sharp and clear contrast to those of classical lands which we inherit. In the books of the course studies of Roman and Italian contributions to civilization are followed by studies of Greek art and literature. The magazine series inaugurated this month emphasizes the values of classics for our own day and generation. We shall have an answer for that superficial person who wants to know what is the use of studying classics at all nowadays.

Professor Rufus B. Richardson is pre-eminently qualified to give us an idea of the scope of schools which have been established and maintained abroad for classical study. The existence of such schools testifies to the importance which scholars attach to this kind of research. We believe that the article "Schools of Classical Studies at Athens and Rome" brings out information nowhere else available in so comprehensive a form. Professor Richardson is a graduate of Yale; taught at the University of Indiana and at Dartmouth; became Director of the American School at Athens in 1893; is a member of numerous archaeological societies; has contributed a great many articles to magazines, and is the author of "Vacation Days in Greece."

Professor Cecil F. Lavell, who writes "The Message of Greek Politics," is the author of the C. L. S. C. book on "Italian Cities"; has been a successful University Extension lecturer; gave a series of lectures on classical subjects at Chautauqua last summer; and is now on the faculty of Bates College, Lewiston, Maine.

Rev. Charles W. Barnes, pastor at Delaware, Ohio, presents in his article, "The Greek Preparations for Christian Thought," a thesis which has been elaborated in lectures to students at the University of Cincinnati.

Chautauqua Course for 1906-07

In reply to a large number of inquiries already being made regarding the next Chautauqua Course (beginning next September) it is a pleasure to make the following preliminary announcements:

The course for 1906-07 will be an "English year," presenting the history, life and literature of the mother country from exceedingly interesting and timely points of view. Definite titles of books and magazine features now in preparation will be announced later, but the list below will suffice to show the scope of topics to be covered:

Imperial England: The Expansion of the British Empire.

English Government: Actual Workings of the English System concretely compared with the American System.

A Reading Journey in Famous English Counties.

Shakespeare Studies: Typical Plays Interpreted.

Makers of English Literature.

English Men of Art, Science and Philanthropy: Character Sketches.

Modern Psychology Applied to Everyday Life.

We are confident that a more attractive course has never been prepared for Chautauqua readers or other study clubs.

Increased Cost of Publications

Many of the leading magazines have suffered delays and subscribers have been inconvenienced by reason of the printers' strike for an eight hour day which began January 1. Patrons are asked to be as patient as possible under the circumstances. When publishers grant the eight hour day for what has been nine hours' pay the increased cost of mechanical production is likely to appear in an increase of price to readers. A large number of periodicals have already been obliged to increase their price because the cost of printing paper has risen so sharply in recent years; the so-called paper trust is the determining factor here. That the tendency to raise prices will spread rather than diminish is inevitable. *The Ladies' Home Journal*, *Everybody's*, *Watson's* and others have announced higher prices to the public.



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President of Teachers' College, New York.

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# THE CHAUTAUQUAN

VOL. XLIII.

MARCH, 1906.

No 1.



**R**EVOLUTION is the word British editors and publishers have been applying to the outcome of the general election. It is, in truth, an amazing outcome. It astonished the routed Tories, or "Unionists," as well as the victorious Liberals. No one had even fairly forecast such a result.

When Mr. Balfour resigned the premiership in December he undoubtedly regarded the defeat of his party as probable. On the other hand, the whole attitude of the Liberals indicated uncertainty, not to say timidity. They took office reluctantly, fearing that the shifting of their position from the offensive to the defensive might adversely affect their chances of success in the elections. How profound the dissatisfaction of the country was with the Tory party, few really knew or felt. True, by-elections had disclosed a drift toward Liberalism, but would it prove sweeping enough to give that party a substantial majority? On the very eve of the election Liberal spokesmen were not sure of the answer. The polling began on the 10th of January and two days later everybody in England saw that what we in America call a political "landslide" was imminent. Extinction seemed to threaten the Tory-Unionists. Subsequent returns served to confirm this feeling, and before the election was half over all doubt as to the magnitude of the Liberal victory had disappeared.

In the last parliament the Unionists had at the outset a majority (over all parties) of 130. Even when Mr. Balfour gave up

office, his majority was about 70. In the new parliament (that is, in the House of Commons), the Liberal majority will be over 80. The several parties will be respectively represented as follows:

Liberals, 380 members.

Unionists 165.

"Laborites" 51.

Irish Nationalists 84.

The Liberal majority is of such proportions that no one—not even the aggressive Chamberlainites—predicts a "reaction" in two or three years. The successful party will doubtless remain in power for the full constitutional term of seven years and use its opportunity to effect the important changes of policy which they have so long advocated from the "opposition" benches.

What are the chief causes of the political "revolution?"

The theories and explanations vary. The free traders say that the fiscal position of the Unionists proved their undoing, that the people of England were uncompromisingly opposed to protection in any of its forms. The protectionists assert that the Unionists would have fared much better if Mr. Balfour, instead of "straddling" the fiscal issue and advocating tariffs for retaliation only, had definitely adopted the Chamberlain platform of a moderate tariff for protection with a preference for the colonies. In support of this view they point to Mr. Chamberlain's decisive victory in Birmingham (where seven protectionists were elected) in contrast with the humiliating defeat of

Mr. Balfour and several of his associates in the late ministry.

The fact seems to be that the fiscal issue, though important, was not paramount. The "Chinese slavery in the



THE LATE KING  
CHRISTIAN OF  
DENMARK

Transvaal" issue, the education question (Mr. Balfour having forced through a reactionary act in relation to education), unemployment and high taxation were no small factors in the contest. Mr. Balfour furthermore, suffered seriously on account of his obstinate "hanging on" in office in spite of the adverse verdicts in many by-elections. British

public opinion demands that a cabinet which has lost the confidence of the country shall retire and surrender to the opposition.

Aside from the Liberal sweep, the extraordinary feature of the election was the sudden rise of the Labor party. That party, which represents organized labor, had ten members in the last parliament; in the new House of Commons it has 51 members. It had, for the first time, nominated 90 candidates, and the political strength and cohesion it has displayed have excited great surprise. This party is generally in sympathy with Liberalism, but it has its own definite aims and will be independent. It is a new force in British political life. It will demand social and industrial reform, justice to trade unionism, the democratization of the Commons through payment of members and many other considerable changes. It favors home rule for Ireland and will cooperate with the Irish Nationalists toward that end. However, home rule

played no part as an issue in the campaign, in spite of the effort of Messrs. Balfour and Chamberlain to galvanize it into life. It is considered certain that the Liberal Cabinet will introduce no home rule bill in the present parliament. It will stand for economy, free trade, self-government, industrial reform, peace and national progress along "safe" lines. Its majority renders it independent of the Irish delegation, whose good will, however, it will court by giving Ireland desired legislation in other directions. It will have, too, as a rule, the votes of the "third party," that of Labor.



### The Catholic Church and France

Will there be a grave struggle between the Vatican and the French Republic? Will the Pope and his advisors bow to what appears to be the inevitable—permanent separation of church and state in France—and maintain friendly relations with the republic; or will they adopt a policy of defiance and resistance and hostility?

These questions are of serious interest to the whole Catholic Church as well as to the Catholic powers of the world. They are suggested by the action of the French Senate in passing, without amendment, the Briand bill (so-called) for the abrogation of the "concordat" (the agreement with the Vatican which Napoleon concluded as part of his counter-revolution program) and disestablishes the church. The measure had passed the lower house of parliament in June, and had been under discussion for several years.

As to its merits, opinions differ. Some condemn it as a manifestation of bigotry and intolerance; others, on the contrary, praise its alleged fairness and justice, while a third section object to particular provisions while approving its general principle and purpose. Certain it is that the bill is more liberal to the church and

clergy than was the original separation measure fathered by Emile Combes, the predecessor of the present premier, Rouvier.

The churches are "divorced" from the state. None will henceforth be entitled to any direct or indirect subsidy. They will be supported wholly by their respective followers, as is the case in the United States and elsewhere. But the salaries and pensions of the clergy are not to be discontinued suddenly. The religious budget will be reduced gradually and some of the dignitaries and clergy will be granted life pensions. The church buildings belong to the respective communes but the use of them is to be had for a certain annual rental and under regulations designed to prevent propaganda inimical to the state or the republic.

The administrative questions entailed by the separation act are numerous and difficult, and the council of state has been given three months. During this interval the attitude of the Vatican and the French clergy will be definitely ascertained. Should these refuse to accept the new regime, the principle of a "free church within a free state," retaliation cannot be averted. The act itself provides an alternative to peaceful arrangements. If the Catholics do not form religious associations under the general law and do not submit to the requirements of the state with regard to the form and scope of such associations, the property of the churches will be confiscated. (This, by the way, is the provision which the opponents of separation have most vehemently attacked.)

The Vatican, it is reported, has consulted the French episcopate as to the course it should adopt toward France, and the majority of the bishops favor resistance to the law by refusing to form religious associations and forcing the government to resort to seizure and confiscation. A powerful minority advocate acquiescence, but whether the Vatican will

heed the advice of this moderate element is rather doubtful at this writing. The fact that there is to be a general election in France early in 1906 influences most of the politicians in both parties or allied groups of parties, the opponents of the government hoping for, if not expecting, an effective rebuke for the cabinet from the Catholic masses. The probability, as even the Catholic publications admit, is that the next parliament will be quite as radical, republican and anti-clerical as the present one has been. Separation is therefore an accomplished fact, and the momentous step will hardly be retraced. The church in France has been "Americanized" once for all.



KING FREDERICK VIII  
OF DENMARK

### The Situation in Russia

Revolution, constitutional reform at last, or reaction—which of these will triumph in Russia? This is the question which thinking men are anxiously putting to themselves in view of the tragic and confusing developments of the period under review. At this writing, the "atmosphere" is very far from being "clear," and the future is still uncertain. The mood of the majority of Russian "intellectuals" is distinctly pessimistic, but in Western Europe it is felt that, perhaps, the distrust of the Witte cabinet and of the Tzar have been carried too far, beyond the point of justice.

Let us briefly review the sequence of events. The strike of the post and telegraph employes in the capital (provoked by official tyranny, by the denial of the

right of public employes to organize, and by arbitrary arrests of leaders) led to vehement attacks upon the government by the peasant congress, the union of unions, and the workmen's council. Even the



VISCOUNT AOKI  
First Japanese am-  
bassador to the  
United States.

financial credit of the government was assailed. This provoked retaliation in the form of further arrests and suppressions of meetings and newspapers. An order for a general strike followed, accompanied by threats of an armed insurrection.

The "general strike" was successful. Thousands walked out in St. Petersburg and in

Moscow, but this was not sufficient to produce the complete paralysis of industry and business which the leaders intended. The government resorted to physical reprisals, and the Moscow revolutionists issued an order for armed resistance. Thus the passive strike assumed the character of a revolt or revolution and although it appears that not more than 5,000 men participated in the insurrection, the government had the greatest difficulty in defeating this force, badly armed and poorly organized as it was.

It did, however, after extraordinary effort and much bloodshed, defeat the insurgents and restore order. The strike was called off; martial law prevented disorder in other parts of the empire, secessionist insurrections have been put down in the Baltic provinces and elsewhere, and, for the time being, the position of the government is undoubtedly improved.

What will it do now? What use will it make of its "victory" over the extreme factions of the opposition?

Many, as we have said fear reaction. Count Witte is not as strong as he was when the "premiership" was first established. There are known and hated reactionaries in the cabinet, M. Dournovo, the minister of the interior, being especially objectionable; and they seem to have ignored the premier and to have acted in accordance with the wishes of the court clique. There is, in truth, no reason to believe that they propose to carry out, in good faith, the reform promises of the Tzar's various rescripts.

Yet the government continues to protest that it wants order and pacification and an opportunity to undertake the constructive task of constitutional reform. At the height of the strike and insurrection it promulgated "temporary" press laws of a somewhat liberal character and a new election law which, imperfect as it is and short as it falls of direct and universal suffrage, is recognized as an advance upon the first electoral scheme, enfranchising as it does city workmen, professional men of small means, government clerks, etc., and free as it is from racial discrimination. Moreover, the government has explained that the national assembly will have the power to revise and change this law—to make it still more liberal and democratic.

While the distrust of the government is still deep, the moderate and constitutional elements stand ready to give it their support and confidence provided it really intends to abandon bureaucratic and arbitrary methods and to become truly constitutional. At this writing these elements are holding national conventions to decide whether or not they should participate in the elections to the national assembly. It is certain that the extreme factions will boycott the "douma," but this will help rather than hurt the reactionary cause. The more democratic, liberal and representative the first assembly is, the better it will be for Russian freedom and reform. Unfortunately, the bureaucracy is inter-

fering with the pre-electoral campaign, suppressing newspapers, arresting leaders and disturbing public meetings. This is a sign of bad faith, yet Witte, to whom strong protest has been made, has done nothing to restrain the police and the bureaucrats. Still, the campaign is in progress, and some degree of freedom is enjoyed by the constitutional reformers. Time will tell how much the government's concessions to liberty mean in practice.



### Evangelization vs. Buddhist Propaganda

The ordinary view in the West is that its mission in the East is, apart from all activity of an industrial and material nature, to give the populations of Asia the religion and ethical philosophy of our own Christian civilization. Occasionally some champion of the East challenges this theory; we have quoted certain utterances in which the claims of the Orient to spiritual superiority over the "progressive" Occident were earnestly presented. But far more startling than such Eastern dissent is the position taken by the distinguished metaphysician and moralist, W. S. Lilly, the English author and thinker. Mr. Lilly believes that the East has an important mission in the West, and that the work of moral and spiritual rehabilitation is not a monopoly of those who call themselves Christian nations.

What, he asks, is to become of the de-Christianized Europeans and Americans, of those who have rejected the supernatural features of Christianity, and are practically without religious faith? For these, he is inclined to think Buddhism has a message. That religion is at one with Western thought in holding that, parallel to the physical order with its laws and uniformities, there is a moral order with its law of righteousness. Its conceptions of purity, self-denial, duty and rectitude are proving attractive to Western minds, and

Buddhism for the first time in its history, is seriously undertaking missionary work in the West and increasing its activities in the East—founding colleges, schools, organs and associations. Mr. Lilly says:

The teaching of the Buddha, even in its most fantastic and corrupt form, is infinitely wiser, sweeter, and more ennobling than the doctrines of the school—the predominant school among us—which makes happiness or agreeable feeling the formal constituent of virtue.

Mr. Lilly does not explain why the moral teachings of Buddhism should prove more attractive to Western doubters and agnostics than the moral side of Christianity. This is pointed out by the New York *Evening Post*, which goes on to comment upon his singular view as follows:

It is, of course, impossible to say beforehand what men may believe and what they may disbelieve; and the reasonableness of a doctrine is not always a token that it will be acceptable. It is hardly probable, however, that any considerable percentage of those who have given up Christianity (no matter from what motive) are prepared to adopt the ideas of Buddha. Asceticism has had, it is true, a potent attraction for an element of mankind; and men are often led to embrace a religion by causes which lie psychologically deeper than clear insight and cogent reasoning. But we see no sign in the Occident that men are ready to seek "the path," and to meditate on the evil of existence and the relief of Nirvana. And so far as the law of righteousness is concerned, we fear that if they find darkness in Moses and the prophets, they will not be persuaded to turn their eyes towards the Light of Asia.

It is, however, interesting to contrast



ARMAND FALLIERES  
New President of  
France.



Mr. Lilly's opinions with those of the generality of Western thinkers. Take, for example, these typical expressions of President Benjamin Ide Wheeler of the University of California:

Within the next decade the educational institutions of the Pacific coast will surely be called upon, to an extent out of all proportion to anything in the past, to render service in opening Western education to the people of the Orient.

As it always has been in the history of human education, betterments and reforms will proceed from the top downward. The universities will lay the foundations. It will be the Chinese, trained in the best our universities can give, who will begin the reorganization of his home education and train the teachers in the common schools.

Our nation was shaped for the work of evangelization. It has gathered into it all the bloods and faiths of the Occidental world, and has moulded them together into a people out of which is emerging the concept man. It has based its institutions upon democracy, the most daring optimism devised by man, a system of governing the chief *raison d'être* of which lies in its power to educate and uplift men by conferring responsibility and saying to them:—

The law and the kingdom—lo, they are with you. The faith of our fathers is our faith today. Our evangelizing zeal is the zeal of democracy, the ultimate zeal of the West, to make men self-determining and self-governing.



### Chinese Exclusion and the Boycott Again

The Chinese minister at Washington, according to Peking dispatches, has informed his government that no legislation amendatory, in any substantial degree, of the exclusion act was to be expected from Congress. The administration was in favor of such legislation, he explained, and the majority of the representatives and senators readily admitted in private the need of it; but the influence of the working classes, especially of the

organized sections of them, was too strong.

It is believed in official circles that this is too pessimistic a forecast. The administration is still hopeful, if not confident, of fairly satisfactory action along the lines demanded by the Chinese commercial and educational elements. These, it should be borne in mind, do not ask us to repeal the anti-coolie provision of the law. They

are willing to accept even a drastic statute prohibiting the entry of common and skilled laborers into the United States; what they object to is the way in which the law has been enforced against the "exempt" classes—tourists, students, traders and the like. It is not thought probable that reasonable amendments doing away with needless and



GENERAL LUKE  
WRIGHT  
New United States  
ambassador to  
Japan.

unreasonable restrictions would encounter serious opposition from any source. The Secretary of the Interior, who knows the sentiments of the Pacific coast, has advocated several amendments and his position should carry weight with Congress.

However, the prospect is undoubtedly uncertain, and the question is anxiously asked, what will happen if Congress shall fail to meet the wishes of China in the premises? A Seattle merchant who has visited China says that in that event, the boycott, which has not been wholly suspended, will be vigorously and bitterly pushed. He is quoted as follows in a Seattle newspaper:

The organization is as strong as was at one time the highbinder organization in the United States. If the United States does not pass some law that modifies the

present exclusion act, I fear for the future of our trade in the Celestial empire. It was stated to me by men who are in close daily touch with the situation that not until this remedial legislation is passed by Congress will the boycott be lifted. The best classes in China stand shoulder to shoulder on this matter, and will insist that China be respected. The boycott was started by the student classes who were formerly in the United States. Whatever may have been the attitude of the United States in the past, it is certain that there must be a radical change of attitude in the near future, or the Pacific coast trade with China will be ruined.

This testimony, it appears, is confirmed by other observers, including our consuls in Chinese ports. Even the administration is distinctly apprehensive. In fact, it has been taking measures to prepare for a possible emergency in the shape of an anti-foreign movement. The War Department recently ordered two regiments of infantry and some batteries of field artillery to the Philippines to strengthen the military forces in the archipelago so as to enable us to send an expedition to China at the first sign of trouble.

The hostile feeling in question is not exclusively anti-American. Other foreign residents will also be in danger, and it is understood that England, Germany, and France are quietly making preparations similar to those of the United States government.

### Graft in Italy

William Roscoe Thayer, recently contributed to *The Nation*, an article entitled "Fighting Graft in the Naples Museum,"

from which Americans, humbled by recent insurance investigations, will derive a chastened joy in the revelation of graft in a country other than their own and in a field of activity which, they may hope, is in the United States

still uncontaminated. In Italy, however, art and art collections are a source of revenue and as much a matter of business as the packing industry in Chicago. The attempt of Professor Eltore Pais as director of the Naples Museum to free that institution from all dishonesty makes an instructive narrative and casts considerable light upon the municipal rottenness of Naples.

Professor Pais is a noted historian and archaeologist who was offered the post of director of the Naples Museum, a position which carried with it as well the supervision of the important excavations at Pompeii. Realizing in this an opportunity to put the Museum at Naples in the front rank Signor Pais accepted the offer although he was aware that reform methods would arouse the antagonism of formidable enemies. In this belief he was correct for he soon excited the opposition of the Camorra.

The Camorra is to Naples what Tammany is to New York except that it is even better organized and its operations are if possible, more extensive. It is primarily an organization for crime, dependent upon the thefts of its members for its maintenance. It is well systematized and advancement in rank and authority is dependent upon ability in crime. In addition to its activity in open crime the



LLOYD C. GRISCOM  
United States ambassador to Brazil.



HENRY C. IDE  
Governor General of the Philippine Islands.

Camorra is also adept in the subtler system of graft and is a power in municipal politics, sending its delegation to the Chamber of Deputies. Its comprehensive dishonesties include the grafts great and

petty connected with the Naples Museum.



THE LATE GENERAL  
JOE WHEELER

Signor Pais in his efforts to rearrange and improve the museum, to deprive Neapolitan art dealers of their privilege of making replicas of famous statues without paying any compensation to the museum, to make honest contracts, and in short to run the museum on a business-like and

scientific basis, inevitably excited the antagonism of all the dishonest men in Naples. To this opposition was also added, unfortunately, the scholarly disapproval of those Italian archaeologists who held theories different from those of Signor Pais. Before this combined attack the efficient Director refused to resign and was only forced out when the government, influenced by the Camorra, dismissed him on a technicality.

The dismissal of Professor Pais is a loss to Naples and the public service of Italy. It reveals, moreover, a very corrupt state of affairs in the municipal and national politics of Italy. In the whole matter there is but one redeeming feature: Professor Pais remained in office sufficiently long to reclassify the collections, a service of permanent and inestimable value to scholars and artists.

### Catholics in Italian Politics

Previous impressions regarding the intention and desire of the Vatican to annul the "non expedit" or boycott decree of Pope Pius IX, and countenance the participation of devout Catholics in the political affairs of the Italian kingdom, have received confirmation in new developments. Some time ago the Pope issued an encyclical on Socialism, in which the Catholics were admonished that it was their duty to oppose that social heresy, and in which it was intimated that it might be found necessary to give that opposition practical expression in the realm of secular politics. All Italy commented on the significance of that papal utterance.

More recently the official organ of the Vatican, the *Asservatore Romano*, published a note on the reorganization of the Catholic party for educational and political purposes. Three directorates will be established, and each will have its distinct field. One group, formed of popular elements, will be directed by laymen and will be occupied exclusively with the civil, moral and religious education of the people. The second group will encourage the discussion of social and economic questions from the orthodox point of view. The third will concern itself with the electorate associations in Italy and will formulate the program which Catholic representatives will be expected to carry out in parliament, in municipal councils and in administrative positions.

The task assigned to the last group involves a clear recognition of the right and duty of Catholics to play their part in political life. The liberal, radical and socialist parties will be confronted by a new conservative opponent of power and influence, but the feeling among moderates is that the new policy will make for better conditions in Italian politics.



## Schools of Classical Studies in Athens and Rome

By Rufus B. Richardson

Formerly Director of the American School of Classical Studies at Athens.

**T**WENTY-FIVE years ago Latin and Greek held, not merely in America but in the civilized world, almost without question, the first place in what was called a liberal education. The habit of quoting from the classical authors assigned a man to the guild of scholars. But it is fresh in the memory of men considerably short of fifty how Charles Francis Adams and the Emperor William "gave Greek a black eye." And lo! a change came.

When the elective system became general, and the number of those who chose Greek was small, professors were satisfied because its study became more intensive in proportion as it was less extensive. Latin with its comparatively unimportant literature was, and still is, more generally studied, partly because it has an alphabet which does not frighten the beginner by its outlandish looks. There was also a swing toward modern languages because they are useful, and to history because we cannot get along without it. But this is not the place to review the whole hierarchy of studies. We simply note that the old definition of a university as "a place in which nothing useful is taught" is no longer applicable to the universities that we know. The tide is

not likely to turn back; but the so-called humanities will live and hold their places.

The foundation of American Schools of Classical Studies in Athens and Rome, the former nearly a quarter of a century and the other only eleven years ago, was a movement which has tended to revive and keep alive an intelligent interest in the literature, art and institutions of these two great peoples to whom we owe so much of our own civilization. Macaulay once said, "All the triumphs of genius and greatness over prejudice and power in every country and every age have been the triumphs of Athens." It is a pity that he spoiled the picture by laying on the colors so strong.

The feeling that American students of Greek ought to have a sort of home in Greece became so strong in 1882 that by the coöperation of about a dozen like minded institutions a school at Athens became a fact. Twenty-eight colleges, some for the whole period of twenty-four years and others for shorter periods have contributed annually the sum of \$250 to the enterprise. Some paid the amount out of the college treasury. Others collected it from their benevolent alumni. Some funded their obligations; and some headway was made in raising an endowment.

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This is the first instalment of a series of articles entitled "Classical Influences in Modern Life" which will appear in THE CHAUTAUQUAN during the months of March, April, and May.



BRITISH AND AMERICAN SCHOOLS, ATHENS

The middle building is the American School. The one immediately next to it is the British School. Mt. Hymettos is in the background.



INTERIOR OF THE AMERICAN SCHOOL, ATHENS



A director selected from the supporting colleges was sent out for a single year; and when he had got fairly acquainted with his duties and privileges he gave way to another. This went on for six years. A house was rented and a library started. The school had a home. But it was recognized from the outset that the arrangement was only provisional and that there must be a director who could stay long enough to make use of what he had learned in practical matters. The school ought also to have a house of its own.

In spite of the provisional nature of its start the school during these six years took an honorable part in the archaeological life of Athens by the side of the older schools. This was of course due to the eminent abilities of the directors who adapted themselves to their new conditions. Some important excavations were undertaken, notably at Ikaria. The men who had spent a single year at the School returned to America to receive almost without exception professorships. Thus the torch kindled in Greece lighted the colleges at home. Friends of the enterprise raised money for the erection of a fine building on the south side of Lykabettos on land presented free from taxation by the Greek Government. Professor Merriam, the last of the annual directors, moved the books from the rented house into the school building in the spring of 1888; and the new period began. With Charles Waldstein as director more important excavations were undertaken. The old period had been full of interest. When the school was started the excavation of Olympia was just finished; and when Professor Merriam left Athens the startling excavations on the Athenian Acropolis were drawing to a close. There was excitement enough in those days.

The American School at Rome started in 1894. To live and study in Rome is of course an inspiration. Rome is such

an attraction in itself that it drew larger numbers than Athens. It also required less initiative to go to Rome than to venture on the longer voyage to Athens. While the largest enrollment at Athens was sixteen, and ten was regarded as a large number—in the third year of the school there was only one member—the school at Rome when fairly started excelled in numbers. But its Director in one of the annual reports speaks of “a



BRITISH SCHOOL AT ATHENS  
View from the American School.

class of graduates of the women's colleges, in America, of which members not infrequently come to Rome, who with little or no proper training in classical studies, think a year at the school would be a pleasant finishing off process for their studies." It must be said that the young women who came to Athens were as serious and strenuous in their work as the men. Many of them took high rank as teachers on their return; Miss Boyd became a distinguished excavator and expositor of her work.

In 1895 an important step was taken. Two Fellows were appointed by selection



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BIRD'S-EYE VIEW OF DELPHI, VALLEY OF PLEISTOS AND THE DISTANT GULF OF CORINTH

at Athens with a stipend of \$600; and from that year onward these Fellows were selected by an examination. The competition was strong and in nearly every case the awards fell to those who had already had a year at the School. The result was that many members stayed two years; and a desirable element of continuity was introduced. Perhaps no step

contributed more to raising the tone of the school.

At the Roman School also, fellowships were established, two in Classical and one in Christian Archæology. Several colleges sent out graduates with fellowships. Yale and Harvard have usually had one such Fellow at Athens. In 1898 came the Agnes Hoppin Memorial Fellowship at

Athens for women, the holder of which did most creditable work. A considerable number also came on their own charges.

With Dr. Waldstein, whose engagements in England allowed him each year only a few months in Athens, was associated a professor called Annual Director, whose title was subsequently changed to Professor, who kept the School in touch with the supporting colleges. Five persons have served the school with the title of Secretary, under special circumstances. Two functions of the school were important for the whole body of students. The first was traveling. During many years in the fall the most important sites in Greece were visited. Ruins were explained. Topography and history became lucid from mountain-tops. In the winter came the second function, namely, lectures on the invaluable contents of the museums. It would be difficult to decide which is the more important of these two functions. Directors of the other Schools, except the French, give lectures to which members of all of the Schools are admitted. So numerous are these lectures that one must make a choice. The lectures draw to a close in the spring. Then the Director regards excavations as his duty and pleasure. The students also wish to share the strenuous labor. The best must naturally be selected. This reward is to the strong. To him that hath is given. When an object is dug up from where it has lain for millenniums and assigned to a man for writing an article about it, or as we say "publishing" it, it stirs the blood. There is nothing like it.

Of this exquisite joy the members of the Roman school are deprived. The Italian government allows no foreigners to excavate. But they can do much that is nearly as important: articles on extant monuments, collations of old manuscripts, for example. But they have not the intense excitement of those who take part in excavations.

Some of the best work at Athens, however, has been done on material waiting in museums or elsewhere for the seeing eye. A signal example of this was Mr. Andrews' reading of the "legend" on the east architrave of the Parthenon. He studied the nail-holes of the lost bronze letters, and copied them by dangling high in the air and squeezing wet sheets of paper into the holes. When



NIKE FOUND AT DELOS

they were dry he studied them in his room. The School rarely had a more sensational meeting than that at which he exhibited his "squeezes" to a large international audience. Think, however, of fulsome praise of Nero pinned up on the face of the Parthenon by Athenians!

There is a generous and friendly rivalry among the schools which gives a

peculiar charm to life in Athens. Each has its public meetings at which important papers are read, throughout the winter. The Germans open the campaign on Winckelmann's birthday, December 9; and from that time until May they hold sessions on alternate Wednesdays with the French. The British School and our own take alternate Fridays; but we do not hold rigidly to bi-weekly sessions.

The youngest of the Schools is the Austrian, established in 1898. It has no building of its own, only a room for storing its books. It holds no open meetings, and has practically no pupils. The Directors thus have plenty of time for their own work. The senior Director, Reichel, died after three years of service, during which he and his colleague, Wilhelm, excavated with skill and good fortune a very ancient temple of Artemis at Lusoi in Arcadia, finding many ancient bronzes. Wilhelm is the best Greek epigraphist of today. When he appears at the public meetings of the various Schools his papers are often the feature of the meeting. So well does he know the formulæ of various classes of inscriptions that out of a few letters he will restore the whole inscription with convincing probability. His epigraphical exercises in the museum are largely attended by Germans and Americans. He, as well as Reichel, used occasionally to read papers at our public meetings. There was in fact a pleasant comity by which members of one School appeared in the Schools of other nationalities. Sessions were sometimes quite polyglot. Even Greeks appeared at our School.

By far the oldest of the Schools was the French, founded in 1846 in the days of Louis Phillipe. It celebrated its semi-centennial in 1898, a postponement being caused by the war between Greece and Turkey. It is said that its first function was to teach Greek boys French. At any rate it has long been archaeological, and has had a long line of distinguished Direc-

tors. It has the largest building of all the Schools, and the largest library. The French entertain royally; and it is currently reported in Athens that allowance is made for this in the budget, which in 1903-4 was 108,000 francs, of which 55,600 francs were devoted to excavations. Our largest excavations did not require more than a fifth part of this amount. Their outlay for library and housekeeping was not quite double that of our own. The French send out two prize men from the Ecole Normale each year, who remain three years, dividing their time, if so they wish, between Rome and Athens. The chief work of the Director is to see that these men called "members" accomplish something of note. They each have a stipend of 4,000 francs annually, a third as much as the Director's salary.

When Homolle was a "member" he conducted in 1877-79 at Delos the largest excavation undertaken by the French up to that time. Among his discoveries was the archaic winged female figure, running and flying at the same time. Homolle called it a winged Artemis, and perhaps he is right; but she is usually called Nike, and regarded as the first term in a series that led up to the glorious Nike of Samothrace.

Homolle's greatest work was the excavation of Delphi, which was uncovered in ten years of arduous labor. After the concession was obtained it required two years to clear away the wretched village which covered the ruins. In 1894 the work was in full swing. Homolle was fortunate in his dump. Delphi was on a steep slope shaped like a theater, and but for its being terraced up in several series it would have slipped down into the river Pleistos, a thousand feet below. So in clearing out the hollow area all that was necessary was to run the cars around to one horn of the area and shoot the rubbish down into the river. It is perhaps well that this gigantic

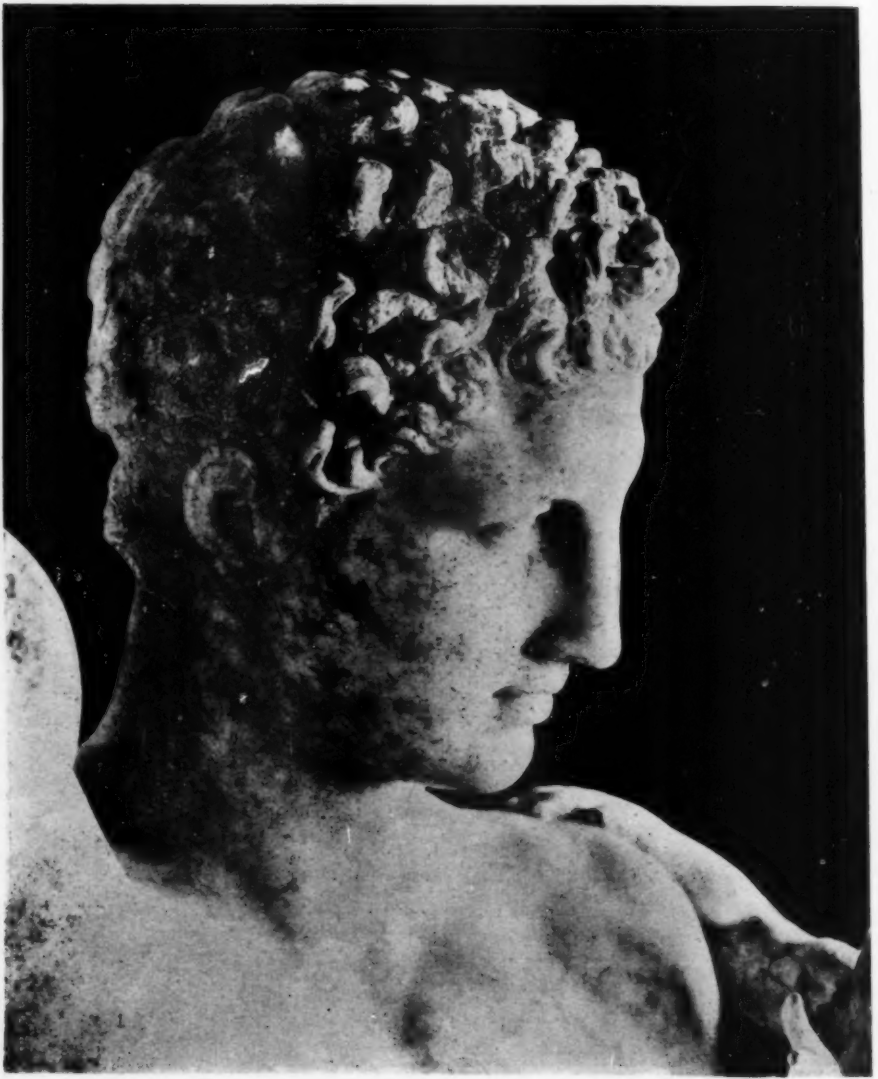


THE BRONZE CHARIOTEER FOUND AT DELPHI

enterprise fell to the French School, which was much better equipped for it than the American School, which tried to secure it. Trained archaeologists and trained engineers were easily procured. Funds came from the national treasury. The results of ten years' work were the complete excavations of the site, including the great temple of Apollo, badly broken up

and carried off, it is true, to which all Greece come to get advice from the Oracle; votive offerings; remains of treasuries of the different cities, one of which, called by Homolle the treasury of Knidos, has been reconstructed; the theater above the temple; and still higher up, above the whole sacred precinct, the magnificent marble stadion. Besides all this a





THE HERMES OF PRAXITELES, FOUND AT OLYMPIA

large quantity of statues was found, as well as vases and bronzes. The fine bronze charioteer of about 480 B. C. is worth a whole museum.

Herodotus makes Solon tell Croesus of several men happier than he. Two brothers, Cleobis and Biton of Argos, he said, when oxen were lacking to draw their mother, the priestess of Hera, to the

temple seven miles distant, harnessed themselves to the cart. When the mother, proud of her sons, and moved by the plaudits of the crowd, had prayed to Hera that her sons might receive the best gift the gods had to bestow, they lay down in the shade of the temple and never waked. Herodotus says that their statues were set up at Delphi. Homolle found

at Delphi two statues practically identical, of finest archaic work, made early in the sixth century B. C. Since one of them bore the signature of an Argive sculptor, Polymedes, in archaic letters, we may believe that the story of Herodotus is based on fact, and that we have before us today the identical statues.

Outside the sacred precinct and to the east, across the brook Kastalia, were excavated the remains of five temples, one of which we know must be the temple of Athena Pronaia, mentioned by Æschines. Since the excavations a mass of rock fell down from the cliffs called the Plaedriads frowning down upon this group of temples, and annihilated one of them. Just such a fall is reported to have happened when the Persians attacked Delphi. But that was regarded as the work of Apollo. We have our own opinion about that.

Danger certainly hovers around Delphi in the form of those limestone crags. It may be that some day the most impressive stadion, restored by the French, will be again destroyed. Even the priceless museum may be wiped out. There was at one time talk of removing the bronze charioteer to Athens for safety. But the villagers, who live in a new village near by, threatened to resist the transfer by violence. Of course they get some profit from visitors whom the famous charioteer draws to Delphi.

A Greek banker, Syngros, with a larger income than the King, built the museum at his own expense; and when that proved after his death to be too small his widow gave funds for another building twice as large. In the summer of 1903 this was opened. The French School chartered two steamers and took a host of visitors from Athens to Delphi and back again. The museum was opened with speeches in all current languages, from high French officials, Greek officials, heads of Schools and others. Then followed a collation in the theater where the heat was so in-

tense that the champagne nearly gave out. Relief came when the sun sank.

What impresses one at Delphi, more than the ruins and the museum, is the place itself. Directly opposite the gigantic natural theater the long mountain, Kirphis, shuts out the view to the south. Subtending quite an arc it leaves two en-



HEAD OF APOLLO FROM WEST GABLE OF ZEUS TEMPLE AT OLYMPIA

trances, or parodoi, through which the Pleistos flows. Back of this complex rise perpendicular the twin Plaedriads. There is no place in Greece so solemn. Nightfall casts a spell over the scene. Here one could almost become a pagan. It was the religious center of Greece. Greeks resorted to it in time of trouble, to seek answers from Apollo, who could not lie. A thunderstorm on my first visit in 1890 was like no earthly thunderstorm. It was a war of the elements lasting nearly all night, so grand that one did not wish to lose any of it.

The second School in order of foundation at Athens is the German, founded in



PART OF THE GYMNASIUM, ERETRIA

1874. It is supported by the German government, and most of its members are "Stipendiaten," trained in archaeology at the universities, and like the French "members" required to do conspicuous work. There are two directors who bear the titles, First Secretary and Second Secretary. Dörpfeld has been First Secretary twenty-three years. The School is in the heart of Athens in a house long rented, but recently purchased from the Schliemann heirs, and enlarged by an addition in the rear for a library and auditorium. The income of the School is about the same as that of the French School.

While the excavation of Olympia, begun in 1875, was not strictly an affair of the School but of the Archaeological Institute in Berlin, the men who did the work were mostly members of the School. In six winter campaigns, at the expense of \$200,000, the sacred precinct, called the Altis, and adjacent buildings, such as porches and gymnasia, were laid bare. Ernst Curtius, who was the moving spirit

in the affair, secured the funds through the Crown Prince, afterwards Emperor Frederick III. Curtius and Adler directed the enterprise from Berlin. A century before, Winckelmann had urged the excavation and it was at last at the hands of his countrymen that his dream was realized. The young archaeologists who did the work leaped into fame.

The results of each year's work were published in provisional volumes. It was not until nearly twenty years had elapsed that these results were presented in final form in folio volumes of plates accompanied by smaller volumes of text. The most important are those on Architecture by Dörpfeld, Adler, and others; Sculpture by Treu; and Bronzes by Furtwängler. Such thorough archaeological work was never seen before. It was in striking contrast to Schliemann's work at Mycenae in 1876.

The mere labor of removing the earth was appalling. The plain in which lay the Altis was covered by from twelve to fifteen feet of alluvium deposited by the

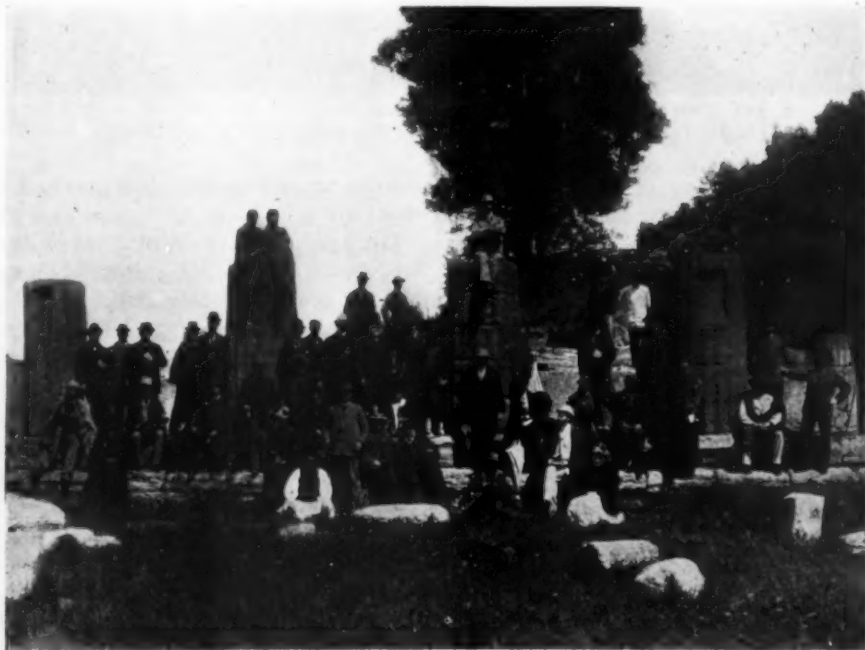
brook Kladeos, which here emptied into the Alpheios. The Kladeos was however according to Dörpfeld "our best workman." It was only necessary to transport the earth a short distance to the Kladeos which did the rest. The stadion still lies under twenty feet of earth except for slight excavations at the two ends.

In contrast to Delphi, Olympia lies in a sunny plain appropriate for sports. Of course there were games at Delphi and worship of the gods at Olympia; but in general the contrast holds. Religion and awe at Delphi, humanity and strenuous play at Olympia.

Not so much sculpture was found as Winckelmann had prophesied; but the greater part of the battered figures of the gables of the great temple of Zeus completed 456 B. C. have after much labor been put together into nearly complete figures. Since they had been thrown down by earthquakes from a height of forty feet

it is no wonder that they were badly broken. The east gable group, representing the ancient chariot race between Oenomaos and Pelops, typical of the chariot races of the time, was a quiet scene of waiting. The west gable group showed the fiercest of fights between Centaurs and Lapiths where restraint was thrown to the winds. Only the calm god Apollo, with a look that might appal mortals, stretches out his hand and says, "Thus far and no farther." The arrangement of the figures in the museum at Olympia is that of Curtius. Treu's restorations are probably more nearly correct, being based on the most minute study. Two of the twelve metopes representing the twelve labors of Heracles are practically entire, and two others well enough preserved to make some impression. Astonishingly few vases came to light; but the yield of bronzes was very great.

During the first campaign, on May 8,



THE HERAEON, OLYMPIA

At this, the oldest Greek temple, the Hermes of Praxiteles was found.



VIEW OF EXCAVATIONS IN THE AGORA AT CORINTH, WITH FIFTH CENTURY FOUNTAIN

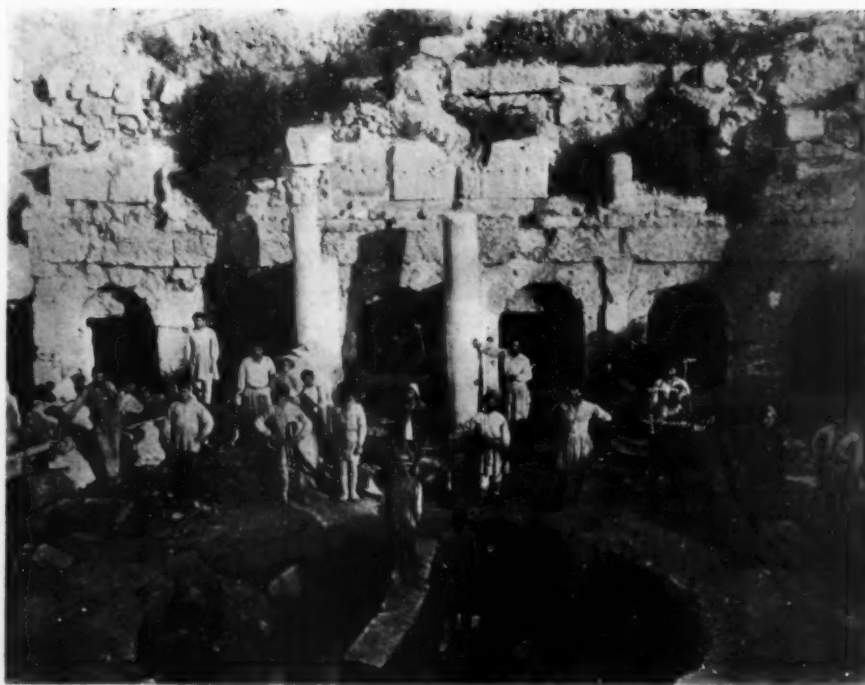
1877, the Hermes of Praxiteles was found. Pausanias mentioned having seen it in the old temple of Hera. The Germans were looking for it; and here it was. By the best of luck it had fallen forward from its base into a bed of clay formed of the disintegrated mud walls of the temple. It was practically entire. Hermes held in his right arm the baby Dionysus. By this find in the first year hopes were raised to the highest pitch. While these were not realized, the Hermes alone is above all market value. Of it alone we can say, "this is an original masterpiece of one of the six great sculptors." And yet this was a minor work of Praxiteles, barely mentioned, while his Satyr and his Aphrodite were praised to the skies. We cannot doubt the verdict; and we recog-

nize the more pungently how much we have lost.

The American is the third oldest of the Schools in Athens, being founded just one year in advance of the British School, which took its revenge by building its house before ours; and the two buildings now stand side by side. Better neighbors we could not have. During my term in Athens I was associated with four successive directors of the British School, all strong and good. This school like our own started out relying on the offerings of interested persons; but after some twelve years it secured a subsidy from the government of £500 a year.

Early in the '90's the School excavated under the Director, Ernest Gardner, a considerable part of Megalopolis, includ-





FOUNTAIN, PEIRENE, AT CORINTH

ing a theater. At that time Dörpfeld was maintaining that the Greek theater did not have a raised stage, but that the actors stood in front of a proscenium which had been wrongly understood as a stage. Gardner thought that he had found in the theater at Megalopolis traces of a raised stage of moderate height. For years the battle raged around this theater.

Cecil Smith excavated the gymnasium, Kynosarges, near the Ilisos, during his first year of directorship. Later, turning to Melos he excavated a Mycenaean palace. Under Hogarth and Bosanquet the School has turned its attention largely to Crete, where it has accomplished much alongside the work of Arthur Evans.

On coming to the directorship of the American School in 1893, I found the great enterprise of excavating the Argive Heraeum about half completed. This was carried to an end by Waldstein in two following campaigns. The results of that

excavation have been published in two beautiful volumes after a lapse of ten years. The most important part besides the architecture is perhaps the pottery, which has raised many questions and settled some. One fine head was added to the treasures of the Athenian museum.

Before undertaking a large excavation I made two excavation campaigns in Eretria, completing the excavation of the theater, discovering a temple adjacent to it, probably a temple of Dionysos, in the first year; and in the second excavating a gymnasium of great importance, because it retains features of the Greek form while many Greek gymnasia have been Romanized. It has a row of six stone tubs, two lost, by which athletes stood and gave themselves a douche, and a row of foot baths. Through both systems a stream of water flowed. Of many inscriptions one of fifty-two lines praised a rich citizen for many favors to the gymnasium, and



INCLOSURE OF FOUNTAIN OF THE FIFTH CENTURY AT CORINTH



THERMON IN AETOLIA

especially for a liberal oil-fund for the athletes. The earth was only about four feet deep over most of the floor. Twenty years ago a fine male statue was taken from this gymnasium, the existence of which at that time was not suspected, and now stands in the museum at Athens. We added several important pieces of sculpture to this. Eretria was an important city with a superb acropolis, a landmark conspicuous far up and down the Euboean Gulf. The heavy hand of the Persians fell upon the city just before the battle of Marathon. It was afterwards restored; but it never regained the prestige that it had in the sixth and seventh centuries B. C. At Sardis it had attacked the Persian to its cost.

In 1896 I secured the concession to dig in Corinth. Up to that time no large Greek city had been excavated. The School furnished \$2,000. Hon. John Hay gave \$500 as an emergency fund,

a hundred men during a period of three months.

Our first object was to get a landmark, to get our bearings, and then we could be guided by Pausanias, who described the Corinth of his time very closely. We dug twenty-three trial trenches. In one of these we struck the theater; and we had



MARBLE BLOCK AT CORINTH UPON WHICH IS THE INSCRIPTION, "SYNAGOGUE OF THE HEBREWS"

and during the campaign \$600 more came in from friends as the work proceeded. Since labor cost only twenty-five cents a day, we were able to employ



CARYATID FROM PORCH AT CORINTH

a starting point from which we ultimately worked into the agora (the public square) a large part of which was afterwards laid bare. We proved that the venerable temple ruin known to all travelers was the temple of Apollo, probably built by Periander about 600 B. C. It had been called by many names but all wrong.

Our greatest success was the excavation of Peirene, a fountain so famous that the poets called Corinth "the city of Peirene." Its Greek form was most attrac-



VIEW OF THE DEEP EXCAVATIONS AT THE SOUTH-EAST CORNER OF THE PARTHENON

tive. Out from under the edge of a rock stratum supported by seven transverse walls came rushing water, filling the six compartments, which are really cisterns from which the people drew. When Corinth was refounded under Julius Caesar a two story Roman facade with half columns was set up in front, hiding the old fountain which had a touch of nature in it. Still later the facade was covered with marble, and a quadrangle, fifty feet square with three great apses having three niches each, laid out around a great open air cistern was covered with marble. Still later in Byzantine times a balcony was rudely built into the Roman facade which was badly hacked in the operation. In excavating Peirene we went down through thirty-three feet of soil.

Another fountain called Glauke, cut out of a cube of rock, probably left standing when quarrying was done for the Apollo temple, though broken away at



BROAD ROAD AND STEPS LEADING TO THE AGORA (PUBLIC SQUARE), CORINTH

the front, where it had a porch, is still effective. We found also a fountain of the fifth century B. C. which Pausanius never saw. It had, still in situ, two bronze lion's head spouts for the water. It was bordered on two sides by a balus-



SIXTH CENTURY STATUE OF ANTEOR FROM THE ATHENIAN ACROPOLIS

trade, six feet above the original floor, composed of metopes and triglyphs with patterns in red, blue, and yellow, very clear. The broadest band carried a beautiful meander pattern. Several porches of different dates backed up against the temple-hill were excavated. One of quite late date had caryatid-like figures in the place of columns. These colossal figures bore the architrave on a capital that rested on a pilaster at the back of the figures, which represented the typical barbarian captives of Romans.

Fifty-two prehistoric vases were found in graves near the temple, their only ornament being incised lines with white





TEMPLE OF APOLLO AT CORINTH

matter rubbed into them. Thirteen geometric vases of old type and much Corinthian ware may be added to the list.

One discovery ought not to be passed without a word, that of a marble block finely carved, and in its second use as a lintel having an inscription cut on it (in Greek), "Synagogue of the Hebrews." The Apostle of the Gentiles, probably in his residence of eighteen months at Corinth passed under this block. In taking leave of Corinth mention must be made of the great paved road which led out of the agora through the city toward the harbor, Lechaeon, over a mile away.

In the archaeological life of Greece we cannot leave out the Greeks. Their Archaeological Society and Periodical were founded in 1834, and both continue until this day. Some of the most important excavations have been done by Greeks. for

example, that of the Athenian Acropolis, which is not surpassed in importance by Olympia or Delphi. The whole surface of the Acropolis was cleared down to bed rock. Most interesting sculptures of the sixth century were found in the debris left by the Persians, painted statues and vases; and the origin of red figured vases was put back half a century. On the north side the Parthenon rests on bed rock, but on the south side on masonry of great depth. The activity of the Greeks in excavation is untiring, and they are supported in this by a lottery of the Archaeological Society with three drawings a year. Eleusis, Epidauros, Mycenae, and many other places attest their unflagging activity. At Thermon, the gathering place of the Aetolian league, high above beautiful Lake Trichonis, since 1898 great work has been done. One

result is a temple with a seven column front and painted terra cotta metopes extremely archaic, one of which represents Perseus running away with the head of Medusa. Underneath the temple is a strange elliptical foundation which is not yet adequately explained; but of its great antiquity there can be no doubt. Even the locality of Thermon was not settled before these excavations.

Among the foreign Schools in Athens there is a friendly rivalry as to which shall do most in the common cause of knowledge. Each rejoices in the success of the others almost as much as in his own; and all of them feel a deep sense of gratitude to the Greeks for their generosity in conceding some of their best sites to foreigners, and for their continuous help and courtesy.

## The Message of Greek Politics

By Cecil Fairfield Lavell

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THE word "politics" is to many of us not wholly savory, and to many more not quite inviting. To turn to the political life of the people who produced the Parthenon, the Prometheus Bound, and the Alcestis may seem to such persons almost irritating, like the contemplation of an unworthy trait in a man of genius. Yet to an Athenian or a Spartan the name of his city was the greatest and best-loved of all possible names; to serve her faithfully in civil office or in the field was the noblest of duties; for us to ignore the ideals and the practice of Greek liberty and Greek citizenship is to ignore one of the most characteristic and fundamental sides of the Greek genius. So let us put aside prejudice and try to get at the message of Greek politics. And in setting about this quest let us give form to our inquiry by asking first whether the Hellenic feeling for personal liberty, the Hellenic insistence on the importance of individual character and development has any practical interest for our own generation. And then let us see whether their intellectual keenness and sense for form helped the Greeks to make any real experiments in

government which have a message to the twentieth century.

Does the individualism of the Greeks matter to us? Well, perhaps we may say that it matters much as the monotheism of Abraham, and Jacob, and Moses matters to us in another field. From these men the Hebrews learned their religion. Historically, the Old Testament is inconceivable without Abraham and Moses. That part of the world, therefore, which values the religion and the sacred literature of the Hebrews looks back ever with reverent interest to these great pioneers who seized hold with so insistent and so unerring a grip on their faith in one God who loved righteousness. We do not believe in all things quite as they did. For actual guidance we look perhaps to Isaiah and Christ and Paul rather than to Abraham or even Moses. But we do not therefore burn the Pentateuch or look upon it as a mere collection of curious tales and superseded laws. There is a vitality, a never exhausted source of inspiration in the original perception and statement of great things that makes Abraham immortal in religion as, let us say, Niccolo Pisano is in modern

sculpture and Giotto in modern painting. Now there is the same exhilarating freshness, the same feeling that we are at the fountainhead of a great stream, in those passages of the *Iliad* and the *Odyssey* that show men standing upright and unafraid in the presence of kings and gods.

In the matter of government, then, as in so many other things, we owe to the Greeks the beginning of those ideas and methods which we consider distinctly European. The typical governments of the ancient East,—that is to say, the only non-Hellenic governments of which the Greeks themselves had knowledge,—were absolute and irresponsible despotisms, often strongly tinged with theocracy, without any recognition whatever of the rights of the governed. The story in the book of Esther of the king who could one day order without investigation thousands of innocent people to be put to death, and then later on empower the same people to slay those who attempted to carry out the royal decree, need be considered no exaggeration. There were good kings and there were bad kings. Some were dominated by fear of the gods and the priests, and some were not. But none were limited in their power by any requirement of equality or by any established rights of the people. The only equality was equality of powerlessness before the king and before the gods.

Now open the *Iliad*. Here is a king who does indeed insult one of his chiefs and unrighteously confiscate a beautiful slave; so far, Agamemnon might be a prince of India or Persia. But instead of receiving the insult like an Oriental noble, with outward submission and inward rage, Achilles upbraids his leader with bitter taunts, barely restrains himself from personal violence, and retires to his tent breathing defiance. And Agamemnon, angry as he is, does not dream of ordering punishment, then or thereafter.\* Not only Achilles, but Odysseus and even

\**Iliad*, I.

Agamemnon's immediate vassal, Diomedes of Argos, from time to time find occasion to reproach their king in terms far from courtly.\*\* The same spirit is maintained before the kings of heaven. Diomedes is as fearless before the God of War as before Agamemnon.† Achilles, when countered by the great Apollo, calls him in fury "most mischievous of all the gods," and adds—"Verily I would avenge me on thee had I but the power!"‡ Imagine a Hebrew, an Assyrian, an Egyptian, so addressing his God.

On the glorious shield made for the son of Thetis in the smithy of heaven was carved a scene that might remind one in some of its features of a German town as Tacitus described it a thousand years later:

But the people were gathered in the assembly place, for there a strife was arisen, two men striving about the blood-price of a man slain. . . . And the people were cheering both, as they took part on either side. And heralds kept order among the people, while the elders on polished stones were sitting in the sacred circle, and holding in their hands staves from the loud voiced heralds. Then before the people they rose up and gave judgment each in turn.§

Note the recurrence of the word *people*. To sum up then,—among the Greeks of Homer as among their descendants there was worship of the gods and there was sacrifice, but it was the king who sacrificed, and though there were priests there was no priestly power. There were kings who led in battle, gave judgment, and as kinsmen to the gods were the natural ones to give voice to the people's prayers to Olympus. But the elders and chiefs who surrounded the king advised and rebuked him without fear, and the people—although they did not share in the government—voiced approval or disapproval as free men.

\*\*In *Iliad*, IX and XIV, for example.

†*Iliad*, V.

‡*Iliad*, XXII.

§*Iliad*, XVIII.

Here then for us was the beginning of the individual dignity, the free citizenship that consents to obey but refuses to grovel, which is the pride of Europe as contrasted with Asia. The promise of the host before Troy, of the council gatherings of Phaeacia and Ithaca, was nobly fulfilled in the free assemblies of Athens and in the self-restrained liberty of Sparta. Perhaps the point as far as Sparta is concerned could not better be expressed than in the words of an exiled Spartan king to Xerxes:

Though free, they (the Lacedemonians) are not absolutely free, for they have a master over them, the law, which they fear much more than your subjects do you.\*

And add to this the perhaps idealized description of Athens which Thucydides puts into the mouth of Pericles:

It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. But while the law secures equal justice to all alike in their private disputes, the claim of excellence is also recognized; and when a citizen is in any way distinguished, he is preferred to the public service, not as a matter of privilege, but as the reward of merit. Neither is poverty a bar, but a man may benefit his country whatever be the obscurity of his condition. There is no exclusiveness in our public life, and in our private intercourse we are not suspicious of one another, nor angry with our neighbor if he does what he likes. While we are thus unconstrained in our private intercourse, a spirit of reverence pervades our public acts; we are prevented from doing wrongly by respect for authority and for the laws. . . . And we have not forgotten to provide for our weary spirits many relaxations from toil; we have regular games and sacrifices throughout the year; at home the style of our life is refined; and the delight which we daily feel in all these things helps to banish melancholy.†

A glorious ideal which we can ill afford to forget.

So much then for the immense advance

\*Herodotus, VII, 104.

†Thucydides, II, 38. Or see Lawton, "Ideals in Greek Literature," Chap. XI.

in personal liberty, in a dignified and healthy public spirit, in equality of opportunity, which we owe to the Greeks. Now how far did they embody these ideals in permanent political forms, in actual governments, the study of which may guide us in our own national life? Here we must clear the way a little by noting two fatal defects which terribly limited the influence of the Greeks on the world and the duration of their independent life: the division of the Hellenic world into innumerable city states, each tenacious of its independence and jealous of all rivals, and a certain impatience of control, an impulsive hastiness of action, a tendency to be persuaded over-quickly, which was especially characteristic of that greatest of all the Greek states—Athens herself. Both of these defects sprang in a sense from the very features of the Greek make-up which we have already emphasized,—intellectual quickness and keenness, and a jealousy of anything that interfered with the life and rights of the individual. And this over-emphasis of personal liberty joined with a kindred defect, the racial incapacity for united action,—this insistence on individual and city liberty rather than on a large national independence and greatness, was the ruin of Greece. Yet the reasonableness of the Greeks and their way of seeing their ideals clearly and reaching forward to them eagerly, resulted in a series of brilliant experiments and acute criticisms of their own mistakes whose profit to us even their restlessness, fickleness, impatience and disunion cannot nullify.

It is impossible in this brief space, and quite undesirable too, to catalogue the constitutions of the Greek world. They were innumerable, and it is scarcely an exaggeration to say that they were in a state of perpetual change. But simply to itemize the stages of Athenian constitutional development will help to illustrate our point. Athens in the days of Theseus was a monarchy, like Mycenae and Sparta

and Ithaca. In due time the chiefs—those who were so powerful in the *Iliad*—did away with the monarchy entirely and established an aristocratic republic.\* But now the people, those whom we saw looking on and cheering in the scene on Achilles' shield—grew restless and demanded at least the security of written laws and administrative reform. Solon was made arbiter, the laws were codified, the abuses of the government were remedied, and the people given the right to meet in popular assembly. But if the land-owners were ill-pleased at this the people were far from satisfied. A leader arose who could take advantage of the unsettled state of the city, and by the arts of the demagogue gain the confidence of the discontented populace. The champion of the people became their ruler. So now we have the tyranny of Pisistratus,—that is to say, the rule of a man who, like Marius, Cæsar and Napoleon, was raised to power by the people to break the rule of a class, and who used his power to advance his own interest.\*\* But he continued the reformed methods of Solon, tyrant though he was, and in due time when Athens cast off the yoke of his sons—killing one and exiling the other—the power of the old aristocracy was found to be broken. Thus tyranny paved the way to democracy. Bit by bit the rule of the people was built up until at last the Athens that led in the triumphant repulse of the Persians, that perfected the drama and built the Parthenon, that produced Socrates and Pericles and became the "eye of Greece," was a full-grown democracy, the most perfect democracy, except for the stain of slavery, of which we have record. Here then are examples of revolutions that show us on the small scale of a single city

political problems, personal and party passions, conflicts between radicals, moderates, and conservatives, and all the multi-form phenomena of a vigorous and restless state-life.

Of all the city states of Greece, Athens was the most interesting, and doubtless she was consumed by a more restless, brilliant and fruitful activity than the others. But her political experiences were by no means unique. They were repeated in various forms and under various conditions in scores of cities within the radius of a few hundred miles—a perfect laboratory of politics, where the keen Greek mind might study almost every conceivable form of government and know in detail the circumstances of its beginning, duration and end. For alas, each before long came to an end. Athens herself, after a glorious career of half a century from Salamis, plunged into that fatal war with Sparta which is the saddest episode of Greek history, and though she soon rid herself of the shameful oligarchy which defeat forced on her, yet after another tempestuous period of sixty years, a period during which the Greek cities seemed possessed by a mad fury of self-destruction, she fell with the rest of the Hellenic world under the sway of Macedon. Under the conqueror of Persia, the destroyer of Tyre, the builder of Alexandria, the independent life and the unique genius of the Greek people perished in a blaze of glory. Only fitfully and half-heartedly did the descendants of those who had fought at Marathon and Plataea resume that intensely local political existence under which their greatest triumphs had been achieved.

Of the constitutions and immensely varied political experience of the Greeks nothing more need be said. Monarchy, limited and absolute, aristocracy, oligarchy, and democracy, they tried in almost every conceivable phase and under almost all possible conditions. But one general message to us runs through the

\*Exactly as the Roman patrician did. It is quite worth while to compare, point by point, the constitutional history of Athens with that of Rome. Both resemblances and points of contrast are most instructive.

\*\*Aristotle, *Politics*, III, 7. "Tyranny is a kind of monarchy which has in view the interest of the monarch only."



whole record. With all the interest and brilliancy of the Greek experiments in government they remained experiments. The value of permanence and stability was never learned except by the one great conservative state of Sparta. She alone, after developing the famous constitution and system of discipline that made her immortal, stood free from the broils and disastrous changes that brought so many of her sisters and rivals to destruction. But Sparta's great rival, that noble city whom we so love and revere that we know not how to point out a flaw in her, holds for us in her political annals a solemn and tragic lesson. No story could better illustrate the two fundamental principles that a law or an institution which is liable to constant change is just to that extent rendered ineffective, and that a liberty too little braced by the solid strength of fixed law is doomed to sure and swift destruction. Never to change the law is to stifle national life; continually to change it is to allow the introduction of a dissolving force as disastrous as despotism. Perhaps it was the consciousness of this fatal defect in his city, this danger of losing in excessive liberty the cardinal Greek virtues of self restraint and moderation, that made Plato turn wistfully to the Lacedaemonians, who pretended "to be unlearned people, lest it should become manifest that it is through philosophy they are supreme in Greece,"\* and base his ideal republic on silent, conservative, conquering Sparta rather than on his own tumultuous Athens.

Plato was indeed no believer in the divine right of the people to govern. He had seen his fellow citizens kill the victorious generals of Arginusæ and put Socrates to death, and he had heard how even Pericles had had to humor and strive to please them. No wonder that there is a tinge of bitterness in his description of how the young men of Athens "crowd to the popular assembly, the law courts, the theaters, the

camp, or any other public gathering of large bodies, and there sit in a dense and uproarious mass to censure some of the things said, or done and applaud others, always in excess; shouting and clapping, till in addition to their noise, the rocks and the place wherein they are echo back and redouble the uproar of their censure and applause,"† It is the Athenian democracy that he is holding up to scorn when he condemns those "who teach nothing but the opinions of the majority, and dignify these with the title of wisdom. As well might a person investigate the caprices and desires of some huge and powerful monster in his keeping, studying how it is to be approached and how handled,—at what times and under what circumstances it becomes most dangerous or most gentle,—on what occasions it is in the habit of uttering its various cries and what sounds uttered by another person soothe or exasperate it, and when he has mastered all these particulars call his results wisdom and open a school, when in reality he is wholly ignorant which of these humors and desires is fair and which foul, which good and which evil, which just and which unjust."‡ To let the "whims and pleasures of the assembled many-headed multitude" be the guiding force in politics was to Plato irrational and destructive.

This leads us directly to our next consideration. The lesson of Greek practical politics may be in a sense negative, warning us away from too much changeableness and emphasizing the dangers of instability. But if the Greeks were in the main too restless, too impatient; if they carried their virtues of individual liberty too far in practice; still there were always thoughtful men among them who—unable as they might be to stem the current—yet saw with their clear Hellenic vision the inexorable laws that were working themselves out in these busy hives of intense life that dotted the Aegean and

‡Republic, VI (492).

†Republic, VI (493).

\*Protagoras, 343.

eastern Mediterranean world. The Romans *did* just what the Greeks failed to do,—built up a solid and lasting constitution, elastic and yet stable, and a majestic body of law. But Rome left no contributions to the philosophy of politics comparable for a moment to the *Republic* of Plato or the *Politics* of Aristotle: Plato, an Athenian who saw his city's decline, and who saw both the triumphs and the fall of Sparta and Thebes; Aristotle, pupil of Plato, friend of Philip, teacher of Alexander, a cosmopolite Greek who saw lying before him the whole course of his people's achievements and failures. Neither was blinded by the patriotic enthusiasm that might well have misled them had they lived in the Athens of Themistocles or Pericles, and that even now filled the soul of Demosthenes. Contemplating with calmness and clearness the fundamental questions of social and political life, each in his own way—poetic, ideal, with large, creative vision, or analytic, inductive, with effort to systematize and classify—tried to find a rational basis for that colossal thing—the State. And this searching of theirs gave to the modern world and to all future generations the final message of Greek politics.

Now what is Plato's word? We have already noted his scorn of a pure democracy. Liberty and equality, as he had seen them tried in a city where the average of intelligence was probably higher than it has been in any city or state since, he condemns without compromise. Men are not equal in goodness, in patience, in virtue, in physical strength, or in intellect. They are not equally capable of lifting weights or of enduring pain; they are not equally to be trusted in times of emergency or in the face of temptation; why then should they be considered equally capable of sharing in that most difficult and most important of all tasks,—the governing of the state. Those who grumble at such a decision may be

told a fable,—that we are some of us made of iron, some of copper, some of silver and some of gold.\* Those who are pure gold are fitted by nature to care for the welfare of the state, and may be called guardians. Those who are silver may assist the guardians, and may fittingly be called auxiliaries. Those who are of iron or copper must do the work for which they are fitted in the fields of agriculture, commerce and general industry, and leave government alone.

Only very careful regulation, constant sifting and wise education, Plato sees clearly, can enable such an organization to run smoothly. So as an indispensable requisite for a healthy state Plato outlines a system of education. Some things all citizens must learn. Some courses of study are planned only for the auxiliaries and guardians. Philosophy, the study of pure truth, the quest for absolute reality, is restricted to those who are found worthy of the task of government. So thorough is this education to be—so directly and subtly is every lesson in music, poetry, geometry, gymnastic or philosophy made to apply to life and character—that once the curriculum is arranged and applied there are few additional laws necessary. Troubles regarding property are avoided by making all property common, its use to be regulated by the guardians, and in other matters "*the bent given by education will determine all that follows.*" This is fundamental. Those who "spend their lives in continually enacting and amending laws, expecting thereby to attain perfection, are like those who are in bad health, and yet from want of self-restraint cannot make up their minds to relinquish a pernicious course of life. . . . Indeed these are the most amusing people in the world, who imagine that with their everlasting enactments and amendments they will find some way of putting down knaveries

\*Republic, III (415).

... little thinking that they are only cutting off the heads of a Hydra."\* So this noble dreamer makes his state free from the tumults, the angry conflicts, the vain prattle, the eager ambitions of his Athens; a state in which the philosophers are the rulers, in which each man works and lives according to his fitness, and in which a wise education makes the essential needs of social life so clear to every citizen that further laws are unnecessary; a state that is an aristocracy in the root sense of the word, where the best rule.

Plato's *Republic* is a vision that could doubtless never be realized in fact. Aristotle's *Politics* is a systematic treatise, probably the most complete and suggestive book on things relating to government that has ever been written. To concentrate its wisdom and its message into a page is impossible and will not here be attempted. Most earnestly may it be said that whosoever would get a real glimpse of the political wisdom of the Greeks must read, if nothing else, the first two books of Thucydides, and, say, the third or fifth book of the *Politics* of Aristotle.† "He who would make a philosophical study of the various sciences, and does not regard practice only," says Aristotle himself, "ought not to overlook or omit anything, but to set forth the truth in every particular." Admirably does he fulfil his own precept, and if he lacks the poetic touch, the large imagination, the delicate humor, the feeling for beauty which we love in Plato, yet not seldom are his classifications and definitions and groups of instances lifted and irradiated by a touch of majesty, a gleam of far-thrown light that penetrate like the thrill in the voice of a well-loved master.

Man is by nature a political animal.

... But a state exists for the sake of a good life, and not for the sake of

\**Republic*, IV, 425-6.

†The translations of both of these most entirely to be recommended are those by Benjamin Jowett, published by the Clarendon Press. Dale's Thucydides (Bohn's Classical Library) and Welldon's Aristotle (Macmillan) are also good.

life only; if life only were the object, slaves and brute animals might form a state, but they cannot, for they have no share in happiness or in a life of free choice. . . . It is clear then that a state is not a mere society, having a common place, established for the prevention of crime and for the sake of exchange. These are conditions without which a state cannot exist; but all of them together do not constitute a state, which is a community of well-being, in families and aggregations of families, *for the sake of a perfect and self-sufficing life.*

What is to be the supreme power of the State? We have seen, all too briefly, Plato's answer to this, and it will be worth while to note that of Aristotle. He is by no means as possessed by conviction as was his old teacher. Is supreme power, he asks,‡ to be given to the multitude, or to the wealthy, or to the good, or to the one best man? There are difficulties in almost any solution, but on the whole Aristotle decides for the rule of the many. "For the many, of whom each individual is but an ordinary person, when they meet together may very likely be better than the few good, if regarded not individually but collectively, just as a feast to which many contribute is better than a dinner provided out of a single purse,"§ To this argument that the collective wisdom of all the people is greater than that of any one class or group Plato would certainly have had a retort ready. With his guardians in mind he would have suggested that there are certainly some and possibly many cases in which the multitude has not the wisdom of a group of leaders or indeed often of a single leader. The voice of a chief rather than that of the people is often the voice of God. This Aristotle sees at once to be possible, and in this case he declares that the class or the one man whose wisdom quite overtops the collective wisdom of all should by all means possess supreme power. The extreme democracies—Athens herself, for

‡*Politics*, III, 10.

§*Politics*, III, 11.

instance—sometimes expelled a citizen who was too great to be called the equal of the rest, but no calm mind could consider this good. "The only alternative is that all should joyfully obey such a ruler, according to what seems to be the order of nature, and that men like him should be kings in their state for life."†

"But," he adds a little later, and with this we must close our discussion, "the rule of the law is preferable to that of any individual. Even if it be better for certain individuals to govern, they should be made only guardians and ministers of the law. He who bids the law rule may be deemed to bid God and reason alone rule, but he who bids man rule adds an element of the beast; for desire is a wild beast, and passion perverts the minds of rulers, even when they are the best of men. The law is reason unaffected by desire." And

†Politics, III, 13.

one may imagine a touch of sadness in the soul of the great philosopher as he penned this praise of the rule of the wisest and best, and this final almost passionate declaration that people and rulers alike must conform to law. For before Aristotle died Greece had produced the greatest of all her men of action, had bowed to his control, had reaped the final reward of disunion and public lawlessness, and had given up her freedom. And then as we see Alexander and Aristotle pass together from the stage, we listen to catch from far away to the west beyond the Adriatic the clash of the Samnite wars, the stern roar of hard-fought battles, the cries of kites soaring above the Alban hills and watching for the gleam of helmets at the gates of Rome. For a new power was rising whose only master was the law, and the bright genius of Hellas was passing forever away.

## The Greek Preparations for Christian Thought

By Rev. Charles W. Barnes, D. D.

### I. PRE-CHRISTIAN PERIOD

**T**HE thought life of the world, like its physical life, is continuous.

There are aspirations, revelations, phenomenal and sudden attainments, but there are no breaks. It is not strange, therefore, that the messages of great thinkers, who dwelt in the early ages by the mountain stream of human history, should float far down, and touch the life of our own day. In her most famous poem the late Mrs. Mary Mapes Dodge says:

"Then might they say—these vanquished ones  
—and blessed is the thought:  
So death is sweet to us, beloved! though we  
may show you naught;  
We may not to the quick reveal the mystery  
of death—  
Ye cannot tell us, if ye would, the mystery of  
breath.

"The child who enters life comes not with  
knowledge or intent,

So all who enter death must go as little  
children sent.

Nothing is known. But, nearing God, what  
hath the soul to dread?  
As life is to the living, so death is to the  
dead."

In Euripides (b. 480 B. C.) we read:

"Who knows if Life is Death,  
And Death is counted Life by those below.  
Who knows if Life, as we speak, is but Death  
And Death is Life."

Another example of this far drift is found in a poem of Tennyson. In *Phaedrus*, Plato represents Socrates as saying that it is impossible "to comprehend satisfactorily the nature of the soul without comprehending the nature of the universe." Tennyson tells his little friend, the "flower in the crannied wall,"

"If I could understand  
What you are, root, and all, and all in all,  
I should know what God and man is."



It is not the purpose of this paper to trace the drifting of isolated truths,\* but to consider the general preparations made by Greek thought for the introduction and dissemination of the Christian teachings.

The historic preparations for the Advent were three fold:

(1.) The first was the world wide diffusion of the Hebrew race. The Jews carried, wherever they went, their race message of Monotheism—the doctrine of the one God. This teaching made ready for Christ's message of the Divine Fatherhood and the Brotherhood of man.

(2.) The second was the world empire of Rome, giving the lesson of universal law. The world unity by force was the necessary step to the realization of race unity by love—the Christian message.

(3.) And the third is our theme—the Greek preparation of the world's thought for the acceptance of Christian Truth.

The first element to be borne in mind is the rise, and final worldwide extension, of the kingdom of Alexander the Great. The building of this world power is one of the wonders of history. The rapid dissolution of the kingdom is equally remarkable. It seemed to pass without permanent result, but its influence is felt throughout the world until this day. The Greeks were the world's school-masters, and the conquests of Alexander gave these makers of men an intellectual dominion of 5,000,000 square miles. Wherever they went they carried Greek wisdom and culture, and the golden tongue of Sappho and Pericles. It is

\*A curious example of the drift of the trivial gives us a glimpse of the antiquity of our old weather-wise friend, the ground hog. Aristotle (384-322 B. C.) says: "Observations have been frequently made of the instinct of the hedge hog, for when the north and south winds change, those that dwell in the earth alter the position of the entrance of their burrows: those which are kept in houses alter their positions from wall to wall, so that they say that in Byzantium there was a person who obtained character of predicting the change of weather from the observations made on the hedge hog."

interesting to know that Alexander took with him, on his military campaigns, his scientific men who were busy with their studies and observations, while his soldiers were fighting his battles. The Greek language became known throughout the world. Synchronous with this spread of the Greek language came an event of great importance—the translation of the Old Testament from the Hebrew into the Greek. This version was made in the reign of Philadelphus and is known as the Septuagint. In his article in Hasting's Dictionary, Nestle says:

No question can arise as to the greatness of the place occupied by the Alexandrian version in the religious life of the first six centuries of its history. The LXX was the Bible of the Hellenic Jew, not only in Egypt and Palestine, but throughout Western Asia and Europe. It created a language of religion which lent itself readily to the service of Christianity, and became one of the most important allies of the Gospel.

In the fulness of time came the disciples of Christ using the same beautiful speech to preach the Gospel of the Son of Man, and later the New Testament was written in Greek. Thus Alexander, the Greek Caesar, unconsciously made ready for the coming of the Kingdom.

Another element favorable to the rapid diffusion of Christian Truth was the Socratic method of instruction joined with the Greek habit of public address. We get a glimpse of both customs in the scriptural account of Paul's visit to Athens. The Athenians were curious to hear of all new things, and assembled for conversation in which, by question and answer, they might attain new views or facts. And the custom of the Rhetors gave the connected public discourse. In these methods, together with the more formal oration, is found the origin of the Christian catechist and preacher. The way was thus open to reach the public. It was not an impertinence to engage strangers in close personal questions upon



religious themes. From the days of Socrates such had been the custom, and it was easy to gather a crowd at any time upon the street, in the market place, in the philosopher's hall or under the trees. The speakers and crowds under the trees of the Boston Mall are a curious survival of the old Greek life. All classes were of easy access. It will be remembered that St. Paul preached first to the general populace in the Athenian market place, and later before the philosophers in the Areopagus. The Greeks were found in almost every city and thus furnished a wayside pulpit where the Gospel could be preached, in the language of Jesus and John, throughout the world.

The character and content of the Greek mind were also favorable for the introduction of Christianity.

Neander observes:

As it had been intrusted to the Hebrews to preserve and transmit the heaven-derived element of the Monotheistic religion, so it was ordained that, among the Greeks, all seeds of human culture should unfold themselves in beautiful harmony; and then Christianity taking up the opposition between the divine and human, was to unite both in one, and show how it was necessary that both should cooperate to prepare for the appearance of itself and the unfolding of what it contains.

The Greek mind was inquiring, and in the main sincere. It sought truth. St. Luke recognizes this trait in the opening verses of his Gospel: "That thou mightest knew the *certainty* of these things." It is recorded only of the Greeks that when they came inquiring for the Master, Jesus rejoiced. He evidently valued their interest beyond that of other men.

Dr. DeWitt Hyde in his notable book, "From Epicurus to Christ," states that the five centuries before Christ produced in the Greek life four principles that are elements of personality. They are the Epicurean or pleasure loving; Platonic—the ascetic; Stoic—self-control; and the Aristotelian, the practical. The Christian spirit of love comes to purge these ele-

ments and crown them in the perfection of Christian character. The Greek happiness in the sensuous life is lifted to the high realm of happiness in God and spiritual realities. The ascetic temper is a preparation for the Christian renunciation of evil. The Stoic spirit is a preparation for Christian resignation and the practical spirit of Aristotle is the beginning of Christian ethics. Purged of its dross each of these elements contributes its part to the golden chalice of Christian truth.

It now remains to trace the influence of Greek thought in preparing for the messages of two of the New Testament writers, St. Paul and St. John. We must further confine attention to a single teaching in each case: with St. Paul, the doctrine of the Fatherhood of God; and St. John's doctrine of the Logos or the Incarnation.

When St. Paul visited Athens his spirit "was stirred within him." And there is little wonder when it is remembered that St. Paul was the greatest intellect of his age and that he was entering the brain center of the ancient world.

What a notation can be made of the mighty names of Athens!—Socrates, Plato, Aristotle, Aeschylus, Aristophanes, Thucydides, Xenophon, Phidias, Praxiteles, Callicrates, Demosthenes, Aeschines, Isocrates, Pericles, Miltiades, Alcibiades, Cleon, Themistocles; and these are only the bright stars in this golden galaxy of Athenian history. Truly Athens was "The eye of Greece; mother of art and eloquence." In St. Paul's visit, the old civilization and the new life were to meet. It was not merely contact—but combat. It was the royal battle of brains which was fought out on Mars Hill. St. Paul reached Athens by the sea. His ship passed the shore of Thessaly. The shepherds watching their flocks above the vale of Tempe, might have seen its white sail. It rounded the marble steep of Sunium, and weary and alone St. Paul

entered the city of Plato. He spoke in the market place. Later he was invited by the Philosophers, the successors of these famous men to speak before them. He climbed the stone steps of the Areopagus and preached the new faith with such effectiveness that it was literally true that he "planted the Cross in the eaves of the Parthenon." The quest of centuries had prepared for the address of that hour. With perfect courtesy and gracious tact St. Paul referred to the altar of the Unknown God, and to the deep interest of the Athenians in things religious, and enforced the doctrine of the Fatherhood of God by a quotation from the hymn of Cleanthes. It is thought by some scholars that the lines of Aratus were used. We shall be interested to follow Lewins' translation of both poems.

## CLEANTHES—HYMN TO LOVE

"Great Jove! most glorious of the immortal band,  
Worshiped by many names, alone in might,  
Author of all; whose word is nature's law!  
Hail! Unto thee may mortals lift their voice.  
*For we thine offspring are.* All things that creep  
Are but the echo of the voice Divine."

## ARATUS—PHENOMENA

"From Jove begin we: who can touch the string,  
And not harp praise to Heaven's Eternal King?  
He animates the mart and crowded way,  
The restless ocean and the sheltered bay.  
Doth care perplex? is low'ring danger nigh?  
*We are his offspring, and to Jove we fly.*"

## ST. PAUL

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being; as certain also of your own poets have said, *for we are also his offspring.*"—Acts 17:27-8.

Max Müller says, "That Zeus was originally to the Greeks the Supreme God, the true God—nay, at sometime their only God—can be perceived in spite of the haze which mythology has raised around his name." Thus, as Paul elsewhere declares, God "hath not left himself without a witness." St. Augustine, the great church father, frankly declares, "Plato made me to know the true God, Jesus Christ showed me the way to Him."

If Plato prepared the way for Paul, it is evident that Philo made ready for the message of St. John concerning the Logos—the doctrine of the Incarnation. Pascal declares, "The eternal silence of the infinite spaces terrifies me." Philo tried to bridge these starry distances and to break the silence by his doctrine of "The Word." Philo was a Jewish philosopher and writer who lived at Alexandria (20 B. C.—54 A. D.) and was intent upon two things; he desired to commend the Jewish religion to his Greek neighbors and on the other hand he desired to secure the Jewish acceptance of the Greek philosophy. His attempt in this matter is best seen in his doctrine of the Logos. Canon Farrar with his usual clearness thus states the case:

Philo keeps in sight two elements in creation—on the one hand formless chaos,—on the other, a Being better than all goodness, holier than all holiness, more beautiful than beauty, of whom man may know that He is, but hardly what He is.

But how was it possible to bridge over this vast abyss between the two? How, in the words of Plato, could the mortal be woven into the immortal? Philo meets this difficulty partly by the conception of the Logos, "the Word," by whom God created all things." Pfeiderer's statement is equally clear:

The chasm between the world of sense and the world of ideas which the philosophies of Plato and Philo vainly sought to fill up, and the removal of which Judaism referred to the future, in the thought of the Christian Alexandrian had been already bridged over, at all events at one point, namely, the mediatorial personality of Jesus Christ.

It will be observed in all his writings that Philo approximates but does not reach the Christian view, he does not clearly assert the personality of the Logos. He says, "The shadow of God is His Logos, using which as an instrument, He made the world." That which was shadow to Philo was reality to John. Christ spans the infinite spaces as a rainbow bridges

the sky. The fear of Pascal is driven away, for the great silence has been broken by the lips of Immortal Love.

## II. THE PERIOD OF THE RENAISSANCE

The influence of Greek life and thought in the "Revival of Learning," closing the Middle Ages and reaching through the fifteenth and sixteenth centuries, is a factor as clearly marked as is the Pre-Christian Period which we have briefly studied. Dr. P. V. N. Myers defines the Renaissance to be "that new enthusiasm for classical literature, learning and art, which sprang up in Italy toward the close of the Middle Ages, and which during the course of the fifteenth and sixteenth centuries gave a new culture to Europe." Symonds describes it as "the movement by which the nations of Western Europe passed down from the medieval to modern modes of thought and life." Michelet declares the Renaissance to be "the discovery of the world and man." Dante, a lover of the classics, was a forerunner of this period, and Petrarch, "the first of the humanists," was one of its earliest prophets. He collected sixteen works of Plato and greatly prized a copy of Homer sent him from Constantinople. He collected two hundred manuscript volumes of the ancient writers. His enthusiasm was contagious and his devotion almost religious. He was only one, however, of many men. The search for manuscripts became a holy quest. Their translation was an almost sacred employment. An eminent Greek teacher, Manuel Chrysoloras, settled in Venice and "men past sixty felt the blood leap in their veins at the thought of learning Greek." The fall of Constantinople and the forced migration of Greek scholars promoted the movement. By this movement, as Myers observes, the broken unity of history was restored, education reformed, and an impulse given to religious reform. Humanism crossed the Alps and with the northern nations took the form of enthusiasm for all ancient records, the Hebrew and

Christian as well as Greek and Roman. The invention of printing followed, and gave to the world the Bible in Hebrew and Greek; and the Sacred Scriptures became likewise the subject of enthusiastic studies. This led to the revival of primitive Christianity, and as Symonds points out the Renaissance was the forerunner of the Reformation. It has been well said that in the Renaissance "Greece arose from the dead with the New Testament in her hand."

## III. THE MODERN PERIOD

In many particulars modern religious thought shows the Greek influence. A few of these instances may be briefly mentioned. The modern spirit insists upon absolute religious sincerity; Achilles declares, "Hateful to me as the gates of hell is he that hideth one thing in his heart and uttereth another." The modern spirit emphasizes with great force the religion of conduct; Euripides four centuries before Christ recognizes the same *crux*. He says:

"Oft have I lain awake at night and thought  
Whence came the evils of this mortal life;  
And my creed is that not through lack of wit  
Men go astray, for most of them have sense  
Sufficient, but that we must look elsewhere.  
Discourse of reason tells us what is right  
But we fall short in action."

The modern mind has accepted Renan's statement that "Man is incurably religious." In a passage of rare beauty Epicurus expresses the same conviction and pleads for our joyous participation in his worship.

"What else can a lame old man like me do but sing hymns to God? If I were a nightingale, I should do the work of a nightingale; if a swan, the work of a swan; but being as I am a rational being, I must sing hymns to God. This is my work; this I do; this rank as far as I can—I will not leave; and I invite you to join me in this same song."

Possibly the most comprehensive, and significant Greek element in the religious thinking of our day is our Renaissance of the Divine Immanence. This teaching of the Stoics has its check and corrective in the Divine Transcendence of the Neo-Platonists. In the full Christian doctrine

both Immanence and Transcendence are united in the Personality of God. The Christian doctrine guards from the distant "absentee Deity" of Deism on the one hand, and the pitfall of Pantheism on the other. Thus interpreted the Divine Immanence gives the basis for—

(1.) The modern view of the sacredness of nature. It explains Wordsworth's lines:

"I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man."

That "Something" is the Divine Presence.

(2.) The Divine Immanence is in man as well as nature for is not man a part of the Cosmos? It follows that history is sacred—all of it, and there is no part of human life which is not touched by the Divine radiance. All days, and doings are holy days and sacred duties. This gives us the "New Sanctification"—the sacredness of the secular.

(3.) The same teaching has its contribution for the world of science. History is not drift but development. The moving force in evolution is the Divine Immanence. The constant volitional immanent presence furnishes the "missing links," and makes the unbroken chain of Eternal Life. Across the ages we hear the words of Plato, "We have said that all which becomes must needs have an author, who is the cause of its becoming." This interpreting life may be called "Laws." Emerson says, "Conscious Law is the King of Kings," and another poet has written:

"A fire mist and a planet, a crystal and a cell;  
A jellyfish and a saurian, and caves where  
cave men dwell,  
Then a sense of law and beauty, and a face  
turned from the clod—  
Some call it evolution, and others call it God."

(4.) The Doctrine of the Divine Immanence is the philosophic statement of the familiar teaching of the constant

presence and ministering of the Holy Ghost. Bliss Carman sings:

"One whisper of the Holy Ghost  
Outweighs for me a thousand tomes;  
And I must heed that private word,  
Not Plato's, Swedenborg's, nor Rome's."

We have now reviewed the presence of Greek thought in the Pre-Christian period, in the Renaissance and in the religious thinking of our own age. We have seen that this preparation is associated, intertwined, with two others equally significant, the Hebrew and the Roman. They join in enforcing the conviction that Christianity is not an episode forced into the history of the world, but is itself the very heart of the life of man; and that its full development, its ultimate spiritual triumph is the

"One far-off divine event,  
To which the whole creation moves."

## REVIEW QUESTIONS

### SCHOOLS OF CLASSICAL STUDIES IN ATHENS AND ROME

1. How was the American School of Athens founded? 2. What progress was made during the first six years? 3. How did the beginnings of the School at Rome compare with those at Athens. 4. What fellowships were established in both schools and with what results? 5. Describe the various methods of work in the Schools. 6. In what respect is the work of the Roman School restricted and why? 7. What study of the Parthenon was made by Mr. Andrews? 8. Give some idea of the friendly rivalry between the different schools. 9. Describe the organization of the French school. 10. What important discovery did the French make at Delos? 11. Give an account of the French excavations at Delphi. 12. When and how was the German School established? 13. Describe the excavation of Olymnia. 14. When was the British School founded and what has been its work? 15. What interesting remains were found at Eretria? 16. Describe the excavations at Corinth. 17. What important discoveries have been made by the Greeks?

### THE MESSAGE OF GREEK POLITICS

1. In what respect are the Hebrew and Greek Classics alike as a source of inspiration for us? 2. How does the Greek Spirit, in the Iliad compare with that of non-Hellenic nations of that time? 3. What significant scene may be found on the Shield of Achilles? 4. How did the Spartan King express to Xerxes the sense of freedom of the Greeks? 5. How does Thucydides represent Pericles as expressing a similar idea? 6. What were the two fatal defects which limited the influence of



## Classical Influences in Modern Life

Greece upon the world? 7. In spite of these defects what five qualities enabled them to make experiments of great profit to us? 8. Show how Athens passed from monarchy to democracy. 9. How did she and the other cities illustrate the fatal weakness of Greek politics? 10. Why was Sparta more stable than Athens? 11. What picture does Plato give in his "Republic" of the Athenian democracy? 12. What did Rome achieve which the Greeks could not? 13. Why nevertheless did Greece instead of Rome give to the world the greater political message? 14. What plan for the administration of the State is set forth in Plato's "Republic"? 15. What was Aristotle's view of the rule of the many? 16. What importance did he attach to the rule of law? 17. What changes in Greece did Aristotle live to see?

THE GREEK PREPARATIONS FOR CHRISTIAN  
THOUGHT

1. What three historic contributions prepared the way for Christianity? 2. How did the Greek language become known throughout the Ancient World? 3. How did the Hebrew scriptures also become widely disseminated? 4. How did the Greek method of teaching contribute to the spread of Christian thought? 5. Show how the distinctive traits

of the Greeks adjust themselves to the teachings of Christianity. 6. How did Greek thought respond to St. Paul's idea of the fatherhood of God? 7. How did Philo approach the teaching of John? 8. How did the Renaissance bring about the revival of Christian teaching? 9. How did Homer and Euripides both express the Greek feeling for sincerity of conduct? 10. Illustrate the modern view of the sacredness of nature. 11. What is meant by the "sacredness of the secular"? 12. How does the doctrine of "Divine Immanence" regard scientific law?

## SEARCH QUESTIONS

1. What important work has been done by Charles Waldstein? 2. Who is Miss Boyd and where has she made excavations? 3. What society has the general direction of the schools of archaeology, and what is its official publication? 4. Who has been the Director of the American School since 1903? 5. Who is the present Director of the American School at Rome? 6. What were the chief cities of Greece before the time of the Macedonian conquest? 7. Mention six works of literature which picture ideal commonwealths. 8. What is Pantheism? 9. What is the Septuagint? Why is it so called?

*End of April Required Reading for Chautauqua Literary and Scientific Circle, pages 11 to 42.*



DETAIL FROM THE WEST FRIEZE OF THE PARTHENON  
The west frieze is still in its original place.



# Symbols in Italian Painting

By Mrs. Herman J. Hall

**S**YMBOLISM, relic of paganism, has been termed the "perfume of Christian piety." Its semi-mysterious and evanescent characteristics make it a captivating adjunct to art production especially in that country where tradition has always been hand in glove with decoration.

The Italian painter of the middle ages aimed to tell a story or illustrate an ideal concept rather than to exhibit the technique of his art. Therefore symbols which were accepted by the church aided him greatly, inasmuch as he was able by a single emblem to present in the abstract, an historical fact or a legend which should in a measure suggest atmosphere about the personages or scenes presented, thus making them more delightfully realistic, or idealistic, as the case might be.

It is probable that the first known symbol was the beguiler of Eve which has trailed his sinuous length through the Orient and the Occident. Raphael saw fit to sport with it by painting its body encircling a tree, but, in place of the usual pointed head and forked tongue, he has joined to the body a woman's head with a face expressing astonishment rather than subtlety, as it turns wide eyes upon our first parents. Nevertheless, the serpent, with all its possibilities as a charmer, never has been so popular a model in art as the dragon, which, after the same journey as its predecessor, landed in Italy, covered with iridescent scales and spouting such fires as to warrant the signification that its mouth was the "Gate of Hell."

No doubt the many paintings of St. George and St. Michael exist because of a demand for this decorative and symbolic monster. In conjunction with St. Theodore, the dragon has three heads, and in the annihilation of this form of evil St. Margaret is quite as successful with her

staff for a weapon, as St. George with his lance—so powerful is Good.

The arrow "that flieth by day," whether shown as a slayer of hearts despatched by mischievous Cupid, as in the painting on the ceiling of the Farnese Palace in Rome, or depicted as by Titian, in the Vatican, where we find this symbol of evil piercing the flesh of St. Sebastian, seems to be equally destructive.

Giotto's execution of the life of St. Francis, in the cathedral at Assisi, represents Evil in the form of beasts which are frightened away by Punishment carrying a Trident, the pagan emblem of productive energy, but here used as a symbol of the Trinity.

Italians represented earthly wisdom and prophecy both by objects and personages who in turn bore their own emblems. The closed book signifies knowledge; the open book, perfect knowledge; the scroll, rhetoric; and the implements used in the natural sciences as typifying each. The whole fabric of Roman history shows the rich threads woven by the prophetesses or Sybils whose supposed predictions have been claimed by subsequent soothsayers.

Michael Angelo painted the five Sybils, with the book for their attribute, on the walls of the Sistine Chapel. The Cumaean Sybil, said to have been successful in a third effort to sell her oracular writing to Tarquin, legendary King of Rome, is sometimes accompanied by a manger, the Nativity having been predicted by her. In Domenichino's great painting she is attired in the crimson robes and turban of dignity and carries a scroll of music.

The symbols of earthly power, which may be deemed by some a product of Evil, originated with decorations for the head. In Italy, these are in the form of crown, fillet, wreath, turban, and mitre. The paintings of Veronese and others, which are in the Ducal Palace, Venice, amply

illustrate these objects as well as the sceptre, sword and crozier, also emblems of temporal sovereignty. In "Venice Receiving Justice and Peace," the Queen, whom Veronese has placed on a globe, emblem of might, holds in her hand a sceptre finished with a ball and cross (Church and State). Venice wears a crown set with the pearls of purity and

sacerdotal head-dress of the Lycians and the Phrygians, in its various styles is worn by bishops of the several Catholic orders.

The mantle of royalty, another indication of earthly power, is usually lined with ermine, the fur of sovereigns. This is evident in Tintoretto's painting on the walls of the same Ducal palace where he paints the Doge Pruili receiving the sword of state. Fame in this scene carries her wreath over her arm. St. Mark, seated on a cloud, with his feet touching the lion's head, reads from the Book of Wisdom.

The emblems of Divine power as employed in Italy were the Hand, the Nimbus, and the forms representing the Savior and the Saints. The open or uplifted palm extended to typify Divine Might is common to all branches of the Semitic race. Says Alviella, "A cylinder of Babylonian origin exhibits an uplifted hand, precisely the type of our hand of Justice." We usually find this emblem of the Godhead as emerging from clouds and giving the sign of the Trinity. This sign shows the third and fourth fingers closed upon the palm, with the first and second fingers and the thumb extended. The hand of the Christ Child is often so indicated. The Trinity is generally signified by a triangle or a trefoil.

The most familiar symbol of the Savior is the Lamb, which testifies meekness and the ability to "meet death without murmuring." In Raphael's "Christ and His Apostles" the sheep crowding lovingly about the Master show Him to be the "Good Shepherd."

The Fish, ancient Semitic symbol of reproduction, and later that of baptism, was chosen by the early Christians as a sign because the letters of the Greek word for fish corresponded with the initials of the Latin sentence which, translated, reads, "Jesus Christ Son (of) God, Savior." Rude sketches of this sign may be seen in the catacombs, which in the days of persecution, were literal finger post to those threading the passages.



ANGEL OF THE ANNUNCIATION. BY DOLCI

the rubies of royalty, while at her feet crouches the winged lion, her cognizance. Approaching is Justice—her emblems a sword and pair of scales—accompanied by Peace, who wears the emeralds of victory and presents an olive branch.

Several of the Roman Emperors encircled their brows with a band, others a laurel wreath, as a badge of dignity. In Guido Reni's "Virgin Enthroned," celestial beings hold a wreath above the Madonna's uncovered head. The triple crown of the Pope, consisting of three coronets, one above the other, and the mitre are emblems of Spiritual Sovereignty on earth. The mitre, once a



VENICE RECEIVING JUSTICE AND PEACE. BY PAOLA VERONESE

Symbols: globe, crown, scepter, sword, olive branch, winged lion, jewels.

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The Dove, emblem of the Third Person of the Trinity, is usually painted with outstretched wings, emitting rays of light neither solar nor lunar. In Taddeo Gaddi's composition on the ceiling of the Santa Maria Novella, Florence, the effulgence from the Dove lights the entire scene depicted beneath it. When seven doves are represented the observer is to read the seven gifts of the Spirit, which are: power, riches, wisdom, strength, glory, honor and blessing.

The Nimbus, which is a blood relation of the pagan sun and moon symbols, in



"THE DAY," IN THE PISOTTA PALACE, PARMA. BY CORREGGIO

its several forms indicates spiritual power and glorification. The plain circle on which are seen the Greek letters signifying I AM, represents the Father. The earliest paintings exhibit the nimbus dedicated to the Son and decorated with some one of His monograms or with the outlines of a lamb. The most familiar of the mono-

grams is I. H. S., the initials of *Jesus Hominum Salvator*, Jesus Savior of Men. A plain nimbus shaped like a horse shoe throws in relief the head of Cimabue's Madonna in Florence. Although the circle, more or less decorated, was the usual form, a square nimbus was sometimes introduced to identify personages merely dignified on account of spiritual growth. Gozzoli had a fashion of etching the name of the wearer on his nimbus. Fra Angelico jeweled these symbols profusely, and Andrea del Sarto simply indicated their presence by a faint ring or halo of light. This is especially charming in his portrait of St. Agnes, as it is more suggestive of heavenly thought than the massive head-pieces so affected by some of his brother artists.

The Aureola is a halo encircling the entire body, as illustrated in the wonderful scene of the "Liberation of Peter," in the Stanza d'Eliodoro of the Vatican, and the Glory is the combination of the aureola and nimbus.

There were prominent Italian painters, however, who disdained to employ these particular marks of sanctity, who actually loaded their compositions with symbolic meaning. Notable among these was the greatest Venetian of the 15th century, Giovanni Bellini. For example, in his Madonna in the Church of S. Saccheria, we find the Renaissance style of background employed to suggest the (new) birth of the Child. In the ceiling of the alcove is His emblem of the Vine, in conventional form, and united with the eagle of St. John. A censer swinging from the center signifies piety before men. Above the Virgin's throne is a rather too bold head representing that of the Supreme Being in the Circle of Eternity. At the left of the painting is a fig tree with trefoil leaf. In front of the tree stands Peter with book and key, and, beside him, St. Catherine, carrying the palm branch of martyrdom. Opposite are St. Jerome reading the Bible that he translated from



THE LIBERATION OF PETER. IN THE VATICAN

Greek into Latin, and near him the delicate features and fair hair of St. Lucia, who is clad in blue of heavenly truth and the red of divine exultation. She carries in her hand what may be a jar or dish. There is a local tradition that Lucia manifested her disdain of earthly beauty by plucking out her eyes and sending them in a dish to a youth who openly dared to admire them. The tree back of her, doubtless represents life in the abstract. Although we are in doubt as to the artist's full symbolic meaning of this famous composition, we can but feel that the scene suggests poetry and the music of the angelic viol to which the group seem listening.

"And the first beast was like a lion, and the second beast like a calf, and the third had a face as a man, and the fourth beast was like a flying eagle.

"And the four beasts had each of them six wings about him." *Revelation iv: 7, 8.*

It is instructive to note how the various artists approached the vision of the Revelator in their pictures of the Evangelists.

In referring to the winged lion as the symbol of St. Mark as well as the cognizance of Venice, Ruskin seems to imply that the symbol was intended to signify personal attributes of the Apostle and is therefore critical as to its fitness, but others disclose that the emblem related to St. Mark's interpretation of the dignity and courage of the Savior, and this last we like to believe. St. Jerome is usually accompanied by an aged lion, which reminds the observer that this worthy saint once removed a thorn from an infirm lion's foot and that the creature was so grateful that it followed him about like a faithful dog for many months. This symbol is cleverly introduced by Correggio in his painting called "The Day," in the Pisotta Palace, at Parma. In the background of the composition is an oak, pagan emblem of the Deity, but which here probably denotes Strength. A winged being of great beauty holds the Book of Books for the Babe to read. The Mag-





THE DOGE PRULI RECEIVING THE SWORD OF JUSTICE. BY TINTORETTO, IN THE  
DUCAL PALACE, VENICE



THE BELLINI MADONNA IN THE CHURCH OF S. SACCHERIA, VENICE

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JOHN AND THE OTHER EVANGELISTS. BY CORREGGIO

fallen at his feet half conceals a youth bearing the Cup of Agony.

The ox, ancient emblem of sacrifice, preserves the same signification when connected with St. Luke, whose writings clearly refer to the priesthood of the Savior, while his brother apostle, who soared to heavenly heights and wonders in his revelations, could be typified by a no less virile and active creature than the king of birds. St. John the Divine, who cleft the sky of material thought and penetrated into the mysteries of the New Jerusalem, is splendidly given by Correggio in the Church of S. Giovanni, at Parma. Here, the eagle, bearing the Book of Revelations on its back, seems to scream its emotion as it catches a glimpse of the Holy City.

The characteristic head and beak, the gleaming eyes and fierce talons of the eagle, make it a favorite secular emblem, and in its passage from land to land a parallel to the migration of symbols is forcibly suggested. With offerings of Peace and War, it dominates the arms of the United States of America, and is a forceful adjunct to the escutcheons of several Englishmen. It first appeared in the dual-headed form on the Phrygian coins, and later in Asia Minor. From thence it traveled to Flanders, and also replaced the single-headed emblem of the Holy Roman Empire. The Austrians borrowed it, and since the time of Ivan III, it has been the cognizance of Russia.

From the beginning of Art, the emblems which have been used to suggest

immortality in different beliefs have been so varied, and, in some cases, so radically changed in form and meaning as they have migrated, that one chokes with difficulty those important and comprehensive. Possibly the most attractive is the lily, the descendant of the triscula, which, in Italian Art, suggests the Annunciation and the Ascension. The face of Carlo Dolci's "Angel of the Annunciation" expresses, in loftiness of beauty, our concepts of the Virgin and the Savior, and the lilies he bears are reflections, sweet and pure, of the gentle Mother and the "One altogether lovely."

The most precious of all Christian symbols, in all lands and in all creeds, is the Cross, which also claims pagan ancestry. It represents the hope of immortality found in the Christian religion. In the Latin form it signifies the Crucifixion, and is also an emblem of Helena, mother of Constantine the Great, who is said to have discovered it in the third century A. D. In conjunction with the mantle of skins, the Latin cross reveals in art the

identity of John the Baptist. The most pleasing pictures are the Foligno Madonna in the Vatican, and Guercino's John the Baptist, in the Capitoline, Rome. The papal emblem of the triple cross, and the X, or cross of St. Andrew, are the next most frequently seen in Italy. The latter is so-called because St. Anthony, in deep humility, begged to be crucified in a still more humble manner than his Master.

No symbol has ever received such veneration and affection as the cross. It has been made of the costliest materials and has occupied the most sacred and exalted places. The greatest Emperors have knelt humbly before it, and the lowliest soldiers have proudly borne it upon their shields and banners. Wrongs have been righted and rights have been wronged in its name. The belief that the cross has the power to banish evil has always dominated the Italian people, and is the first sign learned by every child in that land of symbols, where nearly every sculptured doorway and nearly every painted wall is an epic poem in form and color.





## Dionysos and the Pirates

Translated by W. C. Lawton

Glorious Semele's child I will summon to mind, Dionysos;  
How he appeared on the brink of the sea forever-unresting,  
On a projecting crag, assuming the guise of a stripling  
Blooming in youth; and in beauty his dark hair floated about him.  
Purple the cloak he was wearing across his vigorous shoulders.  
Presently hove in sight a band of Tyrrhenian pirates,  
Borne in a well-rowed vessel along the wine-colored waters.  
Hither their evil destiny guided them! When they beheld him,  
Unto each other they nodded: then forth they darted, and straightway  
Seized him and haled him aboard their vessel, exultant in spirit,  
Since they thought him a child of Kings who of Zeus are supported;  
Then were they eager to bind him in fetters that could not be sundered.  
Yet he was held not with bonds, for off and afar did the osiers  
Fall from his hands and feet, and left him sitting and smiling  
Out of his dusky eyes! But when their pilot beheld it,  
Straightway uplifting his voice he shouted aloud to his comrades:  
"Madmen! who is this god ye would seize and control with your fetters?  
Mighty is he! Our well-rowed ship is unable to hold him.  
Verily this is Zeus, or else the archer Apollo.  
Or, it may be, Poseidon:—for nowise perishing mortals  
Does he resemble, but gods who make their home on Olympus.  
Bring him, I pray you, again to the darksome shore and release him  
Straightway! Lay not a finger upon him, lest in his anger  
He may arouse the impetuous gusts and the furious storm-wind."  
Thus he spoke, but the captain in words of anger assailed him:  
"Fellow, look to the wind, and draw at the sail of the vessel,  
Holding the cordage in hand; we men will care for the captive.  
He shall come, as I think, to Egypt, or may be to Cyprus,  
Or to the Hyperboreans, or farther, and surely shall tell us  
Finally who are his friends, and reveal to us all his possessions,  
Name us his brethren too: for a god unto us has betrayed him."  
So had he spoken, and raised his mast and the sail of his vessel.  
Fairly upon this sail was blowing a breeze, and the cordage  
Tightened: and presently then most wondrous chances befell them!  
First of all things, wine through the black impetuous vessel,  
Fragrant and sweet to the taste, was trickling: the odor ambrosial  
Rose in the air; and terror possessed them all to behold it.  
Presently near to the top of the sail a vine had extended,  
Winding hither and thither, with many a cluster dependent.  
Round about their mast an ivy was duskily twining,  
Rich in its blossoms, and fair was the fruit that had risen upon it.  
Every rowlock a garland wore

And when they beheld this  
Instantly then to the pilot they shouted to hurry the vessel  
Near to the land: but the god appeared as a lion among them,



Terrible, high on the bow, and loudly he roared; and amidships  
 Made he appear to their eyes a shaggy-necked bear as a portent.  
 Eagerly rose she erect, and high on the prow was the lion  
 Eyeing them grimly askance. To the stern they darted in terror.  
 There about their pilot, the man of wiser perception,  
 Dazed and affrighted they stood; and suddenly leaping upon them,  
 On their captain he seized. They, fleeing from utter destruction,  
 Into the sacred water plunged, as they saw it, together,  
 Turning to dolphins. The god, for the pilot having compassion,  
 Held him back, and gave him happiness, speaking as follows:  
 "Have no fear, O innocent suppliant, dear to my spirit.  
 Semele's offspring am I, Dionysos the leader in revels,  
 Born of the daughter of Cadmos, to Zeus in wedlock united."  
 Greeting, O child of the fair-faced Semele! Never the minstrel  
 Who is forgetful of thee may fashion a song that is pleasing!

## Some Extracts from Haigh's "The Attic Theater"

**T**HE ancient Athenian drama was in many respects unlike any kind of dramatic performance that we are accustomed to in modern times. . . . In the first place, the luxury of having theatrical entertainments at every season of the year was a thing never heard of among the ancient Athenians. The dramatic performances at Athens, instead of being spread over the whole year, were confined within very limited periods. They were practically restricted to the two great festivals of Dionysus, the Lenaæa (originally outside of the walls) and the city Dionysia (held within the city). It is true that at these festivals the number of plays exhibited was large enough to satisfy the most enthusiastic playgoer. Several days in succession were devoted entirely to the drama, and on each day tragedies and comedies followed one another without intermission from morning till evening. But with the exception of these two festivals, and certain contests in acting at the Anthesteria, there was no other occasion on which plays were performed in the Athenian theater. . . .

Another vital point of difference lay in the fact that the ancient drama was man-

aged wholly by the state. To provide for the amusement of the people was considered to be one of the regular duties of the government. . . . Poets and actors were both selected by the state. The cost of the performance was a tax upon the richer classes. Every wealthy citizen had in his turn to defray the expense of a tragedy or a comedy, just as he had to pay for one of the ships of the fleet, or perform any other of the state burdens. The theater was a public institution for the benefit of the whole people. Every Athenian citizen of whatever degree was entitled to be present at the annual dramatic performances; and if he was too poor to pay the entrance fee, he received the price of admission from the state.

The audience consisted practically of the whole body of the people. In a modern theater, owing to its limited dimensions, the spectators are few in number, and have no representative character about them. But the theater of Dionysus at Athens was capable of containing nearly twenty thousand people. Every Athenian attended the performances at the Dionysia as a matter of course. The audience therefore to which the Athenian dramatic poet



THEATER AT ATHENS FROM THE EAST

addressed himself was in reality a gathering of the whole body of his fellow-countrymen. In those days books were not plentiful, and their use was confined to a limited class. The ordinary Athenian depended for his literary pleasure upon the various public performances and recitations of poetical compositions. The drama was therefore much more to him than to a modern playgoer. At the present day, when continual supplies of fresh literature are accessible to every one, it is hard to realize the excitement and expectancy with which an Athenian looked forward to the annual exhibition of drama at the Dionysia. . . . It was here that he found an equivalent for the books, magazines, and newspapers of modern civilization. Hence he was able to sit day after day, from morning to evening, listening to tragedy and comedy, without any feeling of satiety. . . .

Another prominent characteristic of the Attic stage, which distinguishes it from that of modern times, was the fact that almost every dramatic performance took the form of a contest. In the best period of the Greek drama the production of a play by itself, as a mere exhibition, was

a thing unknown. In later times celebrated plays by the great dramatists were sometimes exhibited alone. But in the period covered by the names of Aeschylus, Sophocles, Euripides, and Aristophanes, the only mode of exhibiting plays was by competing in the dramatic contest at the festivals of Dionysus. . . .

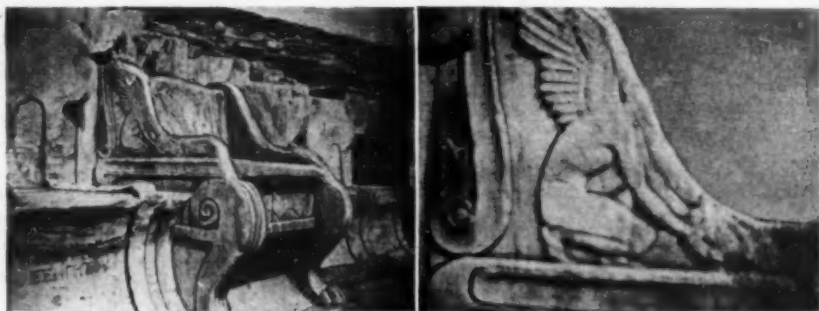
But the most conspicuous difference between the ancient and modern drama lay in the essentially religious character of the former. The Athenian drama was not only an amusement for the people: it was also part of a great religious celebration. Throughout its history it never ceased to be closely connected with the religion of the state. It was developed originally out of the songs and hymns in honor of Dionysus, the God of wine. In later times its range was widened, and its tone secularized: but it continued to be performed solely at the festivals of Dionysus. Together with the other contests and ceremonies it was regarded as a celebration in honor of the God. The spectator who sat watching a tragedy or a comedy was not merely providing for his own amusement, but was also joining in an act of worship. . . . To pre-

serve the sanctity of the festival from contamination, no person suffering from civil disability was allowed to take part in a chorus at the Dionysia, or even to superintend the training of it. The performances in the theater, being the most conspicuous part of the proceedings at the festival, were equally sacred in character. The god Dionysus was supposed to be present in person to witness and enjoy them; and this belief was symbolized by the curious custom of placing his statue in the orchestra, where it remained throughout the whole of the festal period. Most of the front seats in the theater were given up to the priests of the different deities. In the center of the front row, and in the best seat of all, sat the priest of Dionysus, presiding over the celebrations in honor of the god. . . .

The theater at Athens, whether regarded from the historical or the architectural point of view, is one of the most interesting buildings in the world. It was apparently the first stone theater erected in Greece, and may therefore be regarded as the prototype of all other ancient theaters, both Greek and Roman. It cannot indeed claim to have been contemporary with the most glorious period of the Attic drama. Recent investigations have shown that it was not built till after the middle of the fourth century. Still it occupied

almost exactly the same site as the old wooden theater in which the plays of Aeschylus, Sophocles, and Euripides were first exhibited. It no doubt reproduced in a more permanent form the main features and characteristics of that ancient theater. . . .

The Greek theater was exposed to the open air, and had no roof or covering of any kind. It was generally built upon the slope of a hill in or near the city. It was of enormous magnitude, compared with a modern theater, being intended to contain at one and the same time the whole theater-going population of the city. The largest part of it consisted of the auditorium, or tiers of seats for the spectators. These seats rose one above the other like a flight of steps, and were arranged in the form of a semi-circle with the two ends prolonged. The flat space at the bottom of the auditorium, corresponding to the stalls and pit in a modern theater, was called the orchestra or "dancing-place," and was used by the chorus only, the spectators being entirely excluded from it. At the further end of the orchestra, facing the tiers of seats, rose the stage and the stage building. The stage was a long platform, much narrower than the modern stage, and was reserved for the actors, as opposed to the chorus. Thus it is observed that the general spec-



THRONE OF THE PRIEST OF DIONYSUS IN THE THEATER AT ATHENS

On the back of the throne are two Satyrs holding a bunch of grapes; in front, two oriental figures engaged in a fight with winged lions. On the outside of the arms are two bas-reliefs of kneeling Cupids in the act of setting cocks to fight. This is explained by the fact that the annual cock fight commemorating the Persian invasion was held here.

tacle presented by the interior of a Greek theater during the representation of a drama must have been quite unlike anything we are accustomed to in modern times. The open-air building, the performance in broad daylight, the vast crowds of spectators, the chorus grouped together in the center, the actors standing on the narrow stage behind them—all these characteristics of a Greek theatrical exhibition must have combined to produce a scene to which there is no exact parallel at the present day. . . .

The scenery in use upon the Attic stage was simple in character and limited in amount, compared with that employed in a modern theater. Elaborate set-pieces and gorgeous spectacular effects were unknown. The principal expense in the production of a play was the training of the chorus, the payment of the actors, and the supply of suitable dresses. The scenery was never made the prominent feature of the exhibition. All that was required was an appropriate background to show off to advantage the figures of the performers. The simplicity in the character of the ancient scenery was a necessary result of the peculiar construction of the stage. The Attic stage, though from sixty to seventy feet long, was apparently never more than about fifteen feet in depth, and was still further contracted in after times.

The actors and chorus were entirely distinct from one another. The chorus was chosen and paid by the *choregus*, and performed in the orchestra. The actors were hired by the state, and their proper place was upon the stage. The term "hypokrites," or "actor" was never applied to the members of the chorus. It was not even applied to all the performers upon the stage, but only to such of them as took a prominent part in the dialogue. The various mute characters, such as the soldiers and attendants, and also the subordinate characters who had only a few words to say, were not dignified with the

title of "actor." It should be remembered that the Greek actors invariably wore masks, and were consequently able to appear in several parts in the course of the same performance. When, therefore, it is said that in the early history of Greek tragedy only a single actor was employed in each play, this does not imply that the number of characters was limited to one. All it implies is that only one character could appear at a time. The number of actors in a Greek play never exceeded three, even in the latest period. But the effect of this regulation upon the capacities of the Greek drama was less cramping and restrictive than might have been supposed. There was no limitation to the number of mute and subordinate characters which might be introduced at any time upon the stage. There was no restriction upon the number of the more prominent characters, provided they were not brought upon the stage simultaneously. The only limitation was this—that not more than three of the more prominent characters could take part in the dialogue in the course of the same scene.

The principal function of the actors was to carry on the dialogue and work out the action of the play. The principal function of the chorus was to sing the odes which filled up the pauses in the action. Of course very frequently the chorus took part in the dialogue; but, speaking in general terms, the dialogue was the business of the actors. Such was the condition of things during the best period of the Attic drama. . . .

The dress of the actors in tragedy was always entirely distinct from that of the chorus. The chorus consisted originally of satyrs, the half human followers of Dionysus. Later on it came to be composed in most cases of ordinary citizens, and was dressed accordingly. But the actors represented from the first the gods and heroes of the old mythology. For them a different costume was required. The practice of the Greeks in regard to

this costume was totally opposed to all modern notions upon the subject. Historical accuracy and archæological minuteness in the mounting of a play were matters of complete indifference to the Greeks. Accordingly, when bringing these heroic characters upon the stage, they never made any attempt to produce an accurate imitation of the costume of the Homeric period. At the same time they were not content that the heroes of their tragedy should appear upon the scene in the garments of ordinary life. Such an arrangement would have been inconsistent with the ideal character of Greek tragedy. A special dress was therefore employed, similar to that of common life, but more flowing and dignified. The garments were dyed with every variety of brilliant color. The bulk of the actor was increased by padding his chest and limbs, and placing huge wooden soles under his feet. Masks were employed in which every feature was exaggerated, to give superhuman dignity and terror to the expression. In this way a conventional costume was elaborated, which continued for centuries to be the regular dress of the tragic actors. All the leading characters in a Greek tragedy were dressed in this fashion, with only such slight variation and additions as the particular case required.

The contrast between the ancient and the modern actor is marked by nothing so conspicuously as by the use of masks. These masks, or similar devices, were a regular feature in the old Dionysiac worship, and were probably inherited as such by the tragic stage, and not invented of set purpose. With the growth of tragedy they soon acquired a new character. Thespis, the earliest of tragic actors, is said at the commencement of his career to have merely painted his face with white lead or purlane. Later on he employed masks; but these were of a very simple character, consisting merely of linen, without paint or coloring. Choerilus in-

troduced certain improvements which are not specified. Phrynichus set the example of using female masks. Aeschylus was the first to employ painted masks, and to portray features of a dreadful and awe-inspiring character. . . .

The mask is said to have added resonance to the actor's voice; and this was a



COSTUME OF TRAGIC ACTOR

From an ivory statuette found at Rieti in Italy.

point of great importance in the vast theaters of the ancients. Also without masks it would have been impossible for one actor to play several parts, or for men to play the parts of women. At the same time the practice had its inconvenient side. The Greek actor was deprived of any opportunity for displaying those powers of facial expression which are one of the chief excellences in modern acting. It was only by his gestures that he could emphasize the meaning of what he had to say: his features remained immovable. But niceties of facial expression would have been scarcely visible in the huge ex-



panse of a Greek theater. The tragic mask, on which were depicted in bold and striking lines the main traits in the character represented, was really much more effective, and could be seen by the most distant spectator. Then again it must have been difficult, if not impossible for a Greek actor to delineate finely drawn



TRAGIC MASKS

The first represents Pereus with cap of darkness; the second a man

shades of individual character. The masks necessarily ran in general types, such as that of the brutal tyrant, the crafty statesman, the suffering maiden, and so on. The acting would have to correspond. It would be difficult to imagine the part of Hamlet acted in a mask. But the characters of Greek tragedy were mostly types rather than individuals. The heroes and heroines were drawn in broad general outlines, and there was little attempt at delicate strokes of character painting. The use of masks no doubt helped to give this particular bent to Greek tragedy.

Masks were generally made of linen. Cork and wood were occasionally used. The mask covered the whole of the head, both in front and behind. Caps were often worn underneath, to serve as a protection. The white of the eye was painted on the mask, but the place of the pupil was left hollow, to enable the actor to see. The expression of the tragic mask was gloomy and often fierce; the mouth was opened wide, to give a clear outlet to the actor's voice. One of the most characteristic features of the tragic mask was the *onkos*. This was a cone shaped prolongation of

the upper part of the mask above the forehead, intended to give size and impressiveness to the face. The *onkos* was not used in every case, but only where dignity was to be imparted. It varied in size according to the character of the personage. The *onkos* of the tyrant was especially large; that of women was less than that of men. A character was not necessarily represented by the same mask throughout the piece. The effect of misfortune or of accident had often to be depicted by a fresh mask. For instance, in the "Helen" of Euripides, Helen returns upon the stage with her hair shorn off, and her cheeks pale with weeping. Oedipus, at the end of the "Oedipus Tyrannus" of Sophocles, is seen with blinded eyes and blood-stained face. In such cases a change of mask must have been necessary. . . .

For the ordinary tragic personages there were regular masks of a stereotyped character. . . . The strong and powerful man, such as the tyrant, has thick black hair and beard, a tall *onkos*, and a frown upon his brow. The man wasted by disease has fair hair, a pale complexion, and a smaller *onkos*. The handsome youth has fair ringlets, a light complexion, and bright eyes. The lover is distinguished by black hair and a pale complexion. The maiden in misfortune has her hair cut short in token of sorrow. The aged lady has white hair and a small *onkos*, and her complexion is rather pale. Attendants and messengers are marked by special characteristics. One of them wears a cap, another has a peaked beard, a third has a snub nose and hair drawn back. One sees from these examples how completely Greek tragedy was dominated by conventional rules, in this as in all other respects. As soon as a personage entered the stage, his mask alone was enough to give the spectators a very fair conception of his character and position. . . .

All of the choruses wore masks in accordance with the usual Bacchic tradition.

. . . . The tragic chorus was usually composed of old men, or women, or maidens. In such cases they wore the ordinary Greek dress, consisting of a tunic and mantle. No attempt was made to give them an impressive appearance by the use of strange and magnificent costumes, similar to those worn by the actors. Such costumes were perfectly appropriate to the heroes and gods upon the stage, but would have been out of place in the chorus, which was generally supposed to represent the ordinary public. The masks of the tragic chorus would of course be suitable to the age and sex of the person represented. A special kind of white shoe, said to have been the invention of Sophocles, was worn by the tragic chorus. Old men usually carried a staff. Various little details in dress and equipment would be added according to circumstances. Thus, the chorus of bereaved matrons in the "Suppliants" of Euripides were dressed in black garments, and had their hair cut short, as a sign of mourning; and carried

Bacchantes in the play of Euripides carried tambourines in their hands, and were doubtless also provided with fawn-skins and wands of ivy. But no tragic chorus ever caused a greater sensation than the chorus of Furies in the "Eumenides" of Aeschylus. Their costume was designed by Aeschylus himself, and the snakes in the hair, which afterwards became one of their regular attributes, were especially in-



MASKS OF COMIC ACTORS

vented for the occasion. As they rushed into the orchestra, their black dresses, distorted features, and snaky locks, are said to have inspired the spectators with terror. . . . .

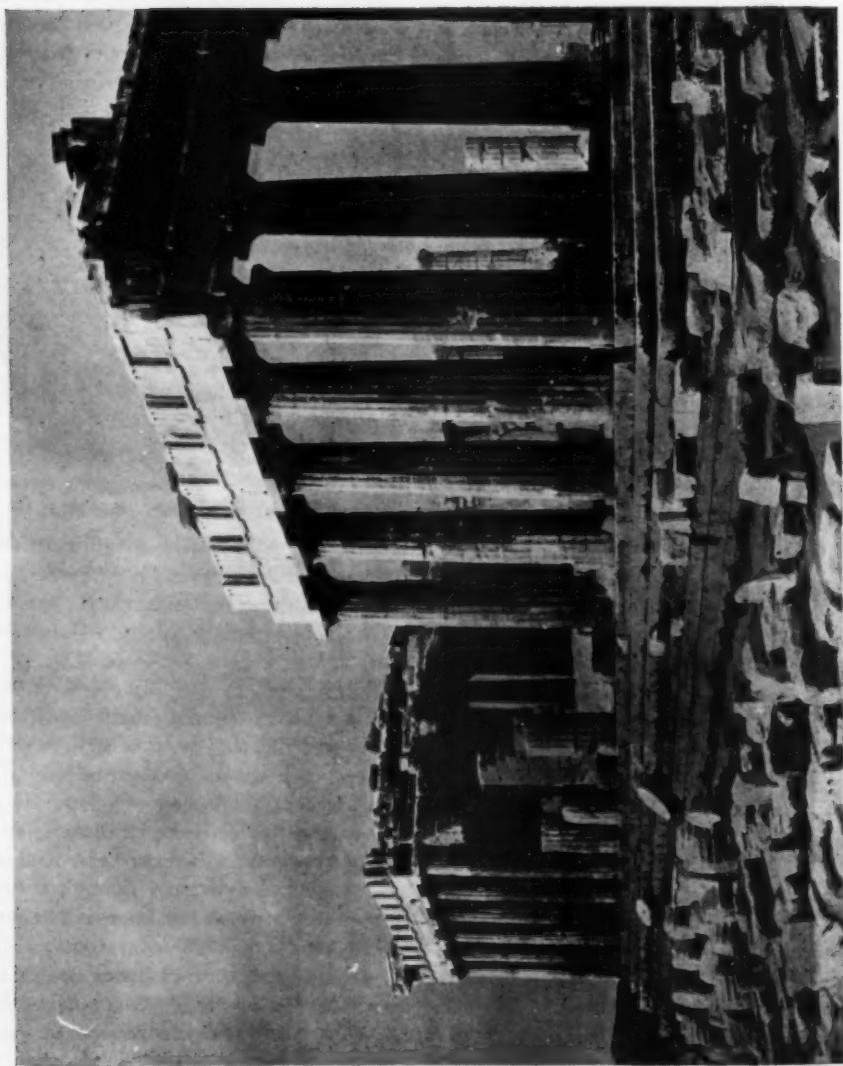
The chorus in the Old Comedy, was of the most varied and fanciful character, and was drawn from every possible source. All classes and professions were introduced at some time or other. There were choruses of Poets, Sophists, Athletes, Trades-women, Sorcerers, Knights, Drummers, and so on. Foreign nations were often represented, such as Persians, Macedonians, and Thracian women.

Another class of choruses was composed of various kinds of animals. We have the Birds and the Wasps of Aristophanes; and we hear of other poets introducing Goats, Frogs, Vultures, Storks, Ants, Fishes, Bees, Nightingales, and so on. . . . As regards the costume of these animal choruses, it would be highly interesting to know how it was managed. There are five vase paintings of the early



CHORUS OF BIRDS FROM A VASE PAINTING

branches twined with wool, the symbol of supplication, in their hands. The chorus of maidens in the "Choephoroi," who had come to offer libations at the tomb of Agamemnon, were also dressed in black. In some cases the tragic chorus was altogether of an exceptional character, and required a special costume. In the "Suppliants" of Aeschylus the daughters of the Aegyptian Danaus appear to have been dressed as foreigners. Probably the same was the case with the Persian Elders in the "Persae." The



THE PARTHENON, ATHENS

fifth century which depict such choruses dancing to the accompaniment of a flute-player; though it is doubtful whether in any case the performance is of a dramatic kind. . . .

The best painting for our present purpose is one which represents a chorus of birds, and which is here reproduced. The costume is clearly delineated. The bodies of the *choreutae* are covered with a close-fitting dress, made in rough imitation of feathers. Two long ends hang down from each side of the waist, and a bunch of feathers is affixed to each knee. The arms are provided with wings. A row of upright feathers is attached to the crown of the head, and the mask is made with a

long and pointed nose, suggestive of the beak of a bird. From this painting we may obtain a fairly clear idea of the manner in which animals were imitated in the Old Comedy. We see that there was none of the realism one meets in a modern pantomime. The imitation was only carried so far as to be generally suggestive of the animal intended. The body and legs were left unfeathered, to allow of free movement in the dance. At the same time, to judge from the specimen before us, the costumes seem to have been designed with a great deal of spirit and humor, and to have been extremely well adapted to the purpose for which they were intended.

## The Parthenon by Moonlight\*

By Richard Watson Gilder

### I

This is an island of the golden Past  
Uplifted in the tranquil sea of night.  
In the white splendor how the heart beats fast,  
When climbs the pilgrim to this gleaming  
height;—  
As might a soul, new-born, its wondering way  
Take through the gates of pearl and up the  
stair  
Into the precincts of celestial day—  
So to this shrine my worshipping feet did fare.

### II

But look! what tragic waste! Is Time so lavish  
Of dear perfection thus to see it spilled?  
'T was worth an empire;—now behold the  
ravish  
That laid it low. The soaring plain is filled  
With the wide-scattered letters of one word  
Of loveliness that nevermore was spoken;  
Nor ever shall its like again be heard:  
Not dead is art—but that high charm is  
broken.

\*From "In Palestine and Other Poems,"  
The Century Co., New York. Reprinted by  
permission and through the courtesy of Rich-  
ard Watson Gilder.

### III

Now moonlight builds with swift and mystic  
art  
And makes the ruin whole—and yet not  
whole;  
But exquisite, though crushed and torn apart.  
Back to the temple steals its living soul  
In the star-silent night; it comes all pale,—  
A spirit breathing beauty and delight,—  
And yet how stricken! Hark! I hear it wail  
Self-sorrowful, while every wound bleeds  
white.

### IV

And though more sad than is the nightingale  
That mourns in Lykabettos' fragrant pine,  
That soul to mine brings solace; nor shall fail  
To heal the heart of man while still doth  
shine  
Yon planet, doubly bright in this deep blue;  
Yon moon that brims with fire these violet  
hills:  
For beauty is of God; and God is true,  
And with his strength the soul of mortal  
fills.

# Dr. Harper and Chautauqua

By John H. Vincent

IT was in 1883 that Dr. Harper first came to Chautauqua as teacher of Hebrew. He succeeded Dr. S. M. Vail who organized Hebrew classes in 1875, and who continued in this service for several years. In THE CHAUTAUQUA HERALD for August, 1883, under the head of "The Chautauqua School of Languages" and with the list of teachers for that season, in German, French, Spanish, Greek and English, appeared this announcement of the School of Hebrew:

Professor William R. Harper is the brilliant Hebrew specialist who holds the chair of Hebrew and the cognate languages in the Chicago Baptist Union Theological Seminary at Morgan Park, Chicago. He is the originator and conductor of the American Institute of Hebrew. He has a Correspondence Class of nearly five hundred members. His teaching power, although he is a man not yet twenty-eight years of age, is remarkable. His work at Chautauqua will open on July 28 and continue for five weeks.

Dr. Harper exhibited such rare ability as teacher and organizer and such genuine appreciation of the whole Chautauqua movement in behalf of popular education, that he was soon placed by the Superintendent of Instruction at the head of the formal school work of Chautauqua—its College of Liberal Arts, including what had been known as The School of Languages. Dr. Harper at once gave a new impulse especially to the Biblical and Language Departments of Chautauqua. His morning Bible Readings in the prophets, his expositions, his mastery of every subject that he touched, together with an enthusiasm that was magnetic and inspiring, made his more public ministries exceedingly attractive. He gave a remarkable series of lectures on the Book of Genesis which were followed the same season by a series on the same subject by Prof. Green of Princeton Seminary—the latter setting forth the conservative and

Dr. Harper the later and more radical views.

Old Chautauquans take pleasure in recalling the young professor of this rural university. His morning lectures were a self-revelation. It was a vision that would have filled with satisfaction the heart of Plato or Socrates or Arnold of Rugby to see the young professor of Hebrew in the old amphitheater in the valley where the later amphitheater now stands, with his audience of eager students, men and women, old and young, from town and country, open Bibles in hand, held spell-bound by his enthusiasm and magnetism as he lectured, expounded and reasoned concerning the prophets of old, the language they used, the conditions, political, social and religious that influenced them, and the place and power of the Divine inspiration breathed through them, that gave a double significance to their words—uniting human and divine elements in a revelation which it would be the delight of later scholarship to discover and expound. Dr. Harper as a teacher of the Word was to the last degree reverent, never treating with discourtesy any conservative or other view against which he might be compelled to protest, but using his immense store of vital and moral energy in the advocacy of a process of study and interpretation through which he believed that the Bible would come to be more highly honored by scholarly men, its difficulties diminished and its spiritual values augmented. Although committed to the later thought in lines of Biblical criticism he was never dogmatic, always ready to hear the other side, always intent on getting at the real thought of the prophet or other writer in a given passage, with no reference on his part to any hypothesis that was to be defended or attacked. He was quick in grasping a





THE LATE WILLIAM R. HARPER, PRESIDENT OF THE UNIVERSITY OF CHICAGO

LOUIS  
READING ROOM  
PUBLIC LIBRARY.

thought, tolerant and courteous in entertaining an objection, fair in discussing an argument and as candid in acknowledging the necessity of modifying a statement as he was positive in adhering to a conviction.

Dr. Harper felt called of God to do a great work. Industrious, indefatigable, independent, with insight and with keenest farsight, he had also a grip on men and a mastery of conditions. Opposition he of course encountered, but he met it with a genial smile; and usually with promptness overcame it. He was ambitious to do great things and to do them well, to have his hands on things so that he might not be hampered in his work, to control so far as control was necessary to efficiency, in the particular work before him. This was the fact but it was the limit of his ambition. Dr. Harper liked to "bring things to pass" and he coveted whatever opportunity and power were necessary for this end. He had no small ambitions and his larger vision and enthusiasm for service saved him from selfish ambitions.

Dr. Harper fully appreciated the meaning and value of the Chautauqua movement, and his closest friends are frank to

confess that Chautauqua to a great degree influenced the plans through which the University he established has been made to serve such a wide and varied constituency. His relations to that University rendered it impracticable for him to continue in the active service of Chautauqua. His withdrawal was a loss to our Institution.

The apostle of culture, the aggressive promoter of colossal educational schemes had one more testimony to give, one more appeal to make to an eagerly attentive constituency. But that testimony needed an ordeal of limitation and pain, of agony inexpressible. And God led him—our noble and heroic Harper—down into the darkness, and a path of suffering few men are required to tread. And the ordeal was accepted. From the lips of the resolute leader, the brilliant organizer, the self-reliant and scholarly teacher, came the words of prayer and witness in the valley of pain: "God help! . . . God will help! He always helps!" Thus to his splendid lesson of enterprise, resolve, persistency and energy he added the supreme lesson of personal confidence in and surrender to the God of Israel.

## The Vesper Hour\*

By Chancellor John H. Vincent

**T**HESE words are written at Chautauqua and in midwinter. No contrast can be more complete than that presented by the memories of a morning in Summer during the Chautauqua Season and the view at this moment from my windows in one of the comfortable Chautauqua cottages. No green thing in sight, bare black branches

of trees, great and small, against the blue sky, and every roof and exposed ledge crowned with snow. Through the deep snow that covers the streets are paths carefully cut by the snow sledge. And overarching this vision of the wintry landscape is the cloudless blue, and in the heart of it the morning sun—living and glorious! This victorious sun makes

\*The Vesper Hour, contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of Chautauqua's Vesper Service throughout the year. This feature began in September with the baccalaureate sermon delivered by the Chancellor to representatives of the C. L. S. C. Class of 1905 at Chautauqua, New York.

winter more than beautiful, and one forgets the contrast between June and January, and finds on his tongue the same doxology that he is wont to sing when the forests are green, the flowers abloom and these streets crowded with the multitudes that come to Chautauqua during the months of music and eloquence and enthusiasm. One is glad to visit Chautauqua in midwinter to observe this contrast. And yet even in winter, there are many attractions here. Comfortable winter cottage life, charming quiet when one desires it, open shops, busy offices where C. L. S. C. activities abound—the keeping of records, correspondence, editorial work, a crowded post office, public services, socials, lectures, reading circles, receptions, music—memories of the delightful summer passed and the better, richer summer to come. The skies are blue today, the sun radiant, the snow stainless, the air delightfully bracing at this elevation—seven hundred feet above Lake Erie fifteen miles away and fourteen hundred above the Atlantic less than five hundred miles to the East. Chautauqua suggests a God of grace and glory as really and effectually in winter as in summer. And the people here recognize Him and worship Him in chapels and at family altars. The emphasis of the summer is not lost in the winter at dear old Chautauqua. The pastor of the Chautauqua church and the rector of a church in the adjoining town hold services here and the former as a representative of Chautauqua contributes in wise, industrious and earnest ways to the intellectual service and spiritual good of the place. As I write the sun pours its light on my paper and reminds me of the presence of God, His light and grace and glory. So far away when one thinks of it. But so very near and so comfortable and so beautiful and blessed—as though there were no distance at all between the glory of His throne in the Heavens and the silence of this cozy little room where He

really dwells. If only we could have the faith in God's presence here and now—how it would transform life, banish doubt and all darkness and fill our hearts with comfort! Let us pray, "Lord, increase my faith," and follow the prayer instantly with the wise resolve "I will, I do believe."

Our old friend Dr. Wythe is here—one of the most active factors in the Chautauqua of the earliest years. It was he who built our pyramid and our model of Jerusalem—both of which have perished, the first by touch of time and the other by a storm that one night laid one of our old forest trees across the miniature Holy City and destroyed it as cruel kings and mighty armies sought through centuries to do under the shadow of Mount Olivet in Canaan. It was Dr. Wythe who laid out our Chautauqua model of the Holy Land, dug its water courses, raised its miniature mountains and built its cities. Dr. Wythe is feebler now. His hand has lost its cunning. His burdens and loneliness and feebleness are in marked contrast with the strength, good cheer and heroism of the early years. Let those who pray for others now and then, remember at the Vesper Hour our dear old Chautauquan—Dr. Wythe! As his winter comes on may the Sun of Righteousness make beautiful and glorious the last days of his earthly life!

And as I sit at my window, the white robes of winter covering the landscape, I recall another Chautauquan of the other years whose body less than a week ago was placed in a silent vault under the shadow of an institution he had founded. I met him first soon after Chautauqua began and captured him as Hebrew teacher and Bible School conductor. When Dr. Harper first came to Chautauqua he was a young man but full of promise. The strength of the promise lay in the success he had already achieved. He rendered to

## Barbara at Home

Chautauqua invaluable service. It has always been to me a matter of regret that he left us for wider fields. And yet he gave us wisdom, inspiration and reputation—and always placed a high value on Chautauqua and its mission.

Dr. Harper was an earnest man full of laudable ambition and enthusiasm. His energy and ingenuity showed no abatement. We have every reason for believing that another decade added to his life would have been as full of invention and surprises as were the two past decades. But it was in God's purpose that he should learn another lesson and give by his reverent and patient acceptance of the divine order one more word to his many disciples and admirers. Success in material spheres, success in the noblest educational enterprises do not measure the highest and noblest possibilities of a soul. By his last words Dr. Harper gave new significance to his remarkable career.

The following beautiful tribute to Dr. Harper has just been received from his old time pupil and friend, President Lincoln Hulley of Florida:

## TO WILLIAM RAINEY HARPER

Bravest of hearts beneath the shining sun,  
Thou servant of the living God well done.  
Jehovah's law within thee young was writ  
For fifty years thou hast been living it.  
'Twas Moses first who caught thy listening  
ear  
And lighted thee with visions of a seer.  
Then David sang his lyric soul to thine  
And rapt Isaiah his inspiring line;  
While Amos' wrath enkindled wrath in thee  
For sin and every form of infamy.  
'Twas Job who chiefly taught thee how to bear  
The suffering sent of God and not despair;  
While Paul's great labors stirred thee through  
and through  
With that untiring zeal was thine to do;  
But more than all the Master's toil and strife  
We see both in thy labors and thy life.  
A battle planner, thou hast planned a war  
Gainst ignorance as prophets did of yore;  
A battle fighter thou hast conquered sin  
Unyielding hero trusting God within.  
A high souled courage thine to do, to dare.  
Thy will hath triumphed and thy crown is won,  
Thou servant of the living God well done.

## Barbara at Home\*

By Mary E. Merington

**B**EFORE breaking up their party on St. Valentine's Day the Circle of the Two Scipios devised a plan whereby the next meeting should be made one of general interest, by engaging all the members of the Circle in the evening's exercises.

To accomplish this purpose it was decided that each one should, within seven days, send to another member the most commonplace statement he could think of, and challenge the recipient to find anything of classical or historical interest in the same. Challenges were sent and were duly taken up at the assigned meeting with the following results.

\*The story entitled "Barbara" which appeared in THE CHAUTAUQUAN for July, 1905, by Miss Merington, created a character whose further experiences will be of special interest to Chautauquans.

"I have bought me a new cravat—Alexander Johnstone." "Leave out the *me*; it is poor English to put it in; and next time you send me a challenge don't give me such easy words. Everybody knows that cravats have a history," was Addie Fletcher's retort.

"They do, do they?" exclaimed Sandy, "I am somebody that does not know it. Let's see if you do."

"Read the history of Ban Jellachich, Viceroy of Temesvar," answered Addie with conspicuous superiority, "and you will find that he was a Cravate. Then leap back over two hundred and fifty years of history and you will come across a whole number of brave men, Cravates also, who were such determined fighters that we read of a French prince who told the noble sieur de Tavannes to charge

à la cravatte, as the Cravates, the Croates or Croatians did. These men were employed by France in the seventeenth century and because their neck-gear struck the popular fancy, it became the eponymous ancestor of the various forms of silk, linen and lace that have bedizened the human throat since that time."

"What has Banjella-what's-his name to do with the neckties?" queried the challenger.

"Nothing," said Addie, "only that he was a Cravate."

"It is my belief that you made it all up," objected Sandy, "just on purpose to have something to say."

"I did no such thing," pouted the damsel. "It is in any dictionary that you like to consult."

"Peace, combatants!" exclaimed the president, "the lady has the day. Who next enters the field?"

"Yourself, most noble chairman," replied the recording secretary, consulting a slip she drew from a basket.

"I take up Brother Bankes glove," said Judge Hanson, as he rose. "He sends me a line from that touching domestic lyric, 'Our Folks Have Got a New Bureau.' As you doubtless remember the verses of this song are as numberless as the sands of the sea, and as similar, each one being a repetition of the simple, homely fact that I have stated, 'Our Folks Have Got a New Bureau.' 'Our Folks,' how sweet is that allusion; 'Have Got,' how informally colloquial; something 'New,' oh, the ecstasy of the possession; but what are all these to the 'Bureau.' It is the bureau draws us to itself and rivets our attention as the center of interest in the epic.

"After declaiming the motive verse a score of times I find that it works like an incantation and that the newly-bought article of furniture is fading away from my thought and giving place to an old desk of ample size; this in turn resolves

itself into a large table covered with *bure* or *burrel*; about it sit the *bureaucrats* making laws for the *borel-folk*; anon, these too dissolve into the air and in their place I see a group of stately Romans hastening to the Forum or the Capitol under a rainy sky. Each is wrapped in his russet *birrus* with its hood or cap. The Roman stalks into antiquity, but his hood becomes detached and is borne forward by the winds of fashion until it settles down on the tonsured head of a bishop as his *biretta*; 'made out of the old moth-eaten Latin word *birretum*, a bonnet,' as good Master Richard Stanhurst doth quaintly phrase it.

"Even as I look upon the reverend churchman he mixes with the elements, and new forms rise before me; they are twelve in number, taking a solemn oath, and to them are added an accuser, the accused and a judge. These twelve *compurgators* are the foreshadowing of our modern jury, with this difference, that they bear, not hear, testimony. By *compurgation* is the man's *purity* of intention established, or nonproven. So in *Purgatory* it is believed by many, that the soul is *purged* and made *pure* and clean.

"Yet once again I hark back to th' Ausonian Land and find myself gazing into the crystal waters of a well which they of that country did name a *puteus*; *puteus* and *putus* are distorted forms of the word *purus*; we, in our speech, have corrupted it to *pit*. Who, today, would look for the cleanest of water in a pit? In this form we have taken into our language *compute*, *depute*, *dispute*, *impute*, and *repute*, with their many derivations. The grafter of this century who sits down to *compute* his share of spoils and to *count* his gains, little knows that in the beginning these words implied a process of cleaning up, of making clear and *pure*. Nor does the sufferer in a hospital recognize the fact that he is being cleansed from disease when some injured member is *amputated*; he *accounts* himself as hav-



ing an evil, rather than a good, put upon him.

"Italy merges with my other visions, and now I see before me a light glowing through the haziness of the mystic East. Rab-Mag, the *pyrolator*, chief of the Magi, is feeding the eternal flame. With steady brilliancy it burns, illuminating all it shines upon and giving light in a heathen land. But hark! a cry comes to my ears, and a fiercer light shoots up into the murky sky; the magus disappears and in his stead what horror rises to blind my sight. Once more the cry, then all is still. I am staring at the s'ttee of a Hindu widow; red tongues of flame are licking out her life and while I speak the spirits of the burning element unite in one mad rush and devour her and the funeral *pyre* on which she stands. Mounting with her spirit I soar above earth's darkness, above the circumambient atmosphere, beyond the distances of infinity, until we gain the highest heaven, the *empyrean*, the source of the *pure element Fire*."

At the close of this reply the Judge sat down and looked interrogatively at the gentlemen who had flung down the gage before him.

"It is all right, Hanson, I suppose," said little Mr. Banks, "but as a matter of fact I don't get much out of what you have said. It was too top-loftical and vague for me."

"Supposin' you put some of it into plain English, Ebenezer," suggested Mrs. Jenkins, who was own cousin to Mrs. Hanson.

"The gist of the whole matter is this," responded Judge Hanson: "From an ancient root the Greeks formed the word *pyr*, meaning *fire*. It is easy to understand the protean forms this word and its derivatives assume in our speech if we remember a few of the simple rules which govern the science of language. One of these is that where one set of people uses a *p* another uses an *f*, as for instance the

Greeks had *piter*, the Latins *pater* where we say *father*. Again where a *u* occurs in Greek orthography it may appear as *y* in ours; for example, the Greek *thumos* becomes *thyme* with us.

"In this way we can easily see how *pyr* is changed into *pure*. An old English chronicler writes *pure pyr*, and makes it rhyme with *fur*, fire: the Germans today spell fire, *Feuer*. In some words we retain the Greek form as in *pyre*, *empyrean*, *pyrotechnics* and their derivatives.

"Then again we note that *p* and *b*, two hard-working labials, will often change places and each do the other's stint. Those of you who have studied shorthand know that in one system a thin line, *l*, represents *p*, and a thicker of the same description, *l*, stands for *b*; it will be found that but little change is required in the position of the lips when these letters are named in succession, consequently words that in one tongue employ a *p*, in another take a *b*. The Greek has *purros*, flame-colored, or red; the Latin makes it *burrus*. By an easy transition the red and brown rough cloths and druggets of olden times were known as *burrel* or *borel* and by synecdoche those who sat about a drugget-top writing-table, became a *bureau* of administration, while the unlettered were the *borel* peasants.

"Time forbids my dwelling longer on this theme; but when we see the little *burrel-fly* winging its way through the air, when we set our teeth into the brown peel of the *burrel* or red butter-pear, when the *empyreumatic* odors of a burnt pot-roast assail our nostrils, let us remember that there is a tie which connects these apparent commonplaces with the loftier sentiments that kindled the hearts of our *Puritan* ancestors, that burnt in the clear, bright flame of the magian creed, and that *fired* the hapless Prometheus to steal the pure element from the *empyrean*."

"Gee-whizz!" exclaimed Josiah Banks,

"I don't wonder they made you a judge. I should not want to challenge you every day."

"To think of his linking Prometheus to a pot-roast," murmured Mrs. Hanson.

"Makes me 'most afraid to touch anything or to open my mouth about anything," ejaculated good Mrs. Jenkins, "for fear I'd go spoilin' some old brickbrack or other."

"After this I shall speak of the *empyrosis* which consumed our barn and threatened the old cow-shed," said Jim Henderson.

"Who comes next?" queried the president.

"Don't you think it is about time to go home?" suggested his wife.

"Not a bit," interposed Deacon Varney, who was the host of the evening; "the fun

is only beginning and Mrs. Varney has some fried-cakes and hickory nuts which will appear as the clock strikes half-past, and not a minute before."

"Who sent to you, and what did he or she say, Barbie?" asked Mrs. Lathrop.

"Mrs. Fletcher wants to know, 'Why is it called thimble?'" answered Barbara. "I find that *thimble* is really *thumb-bell* and the Germans call it a *finger-hut* or finger-hood. The thumb is the *tumid* or *protuberant* digit and there are plenty of interesting words connected with it, but I have not had time to look them up."

"Ding!" said Tom Hanson, "there goes half-past eight."

"Supper," announced Mrs. Varney and on came the doughnuts and some harder nuts than had been cracked during the evening.

## Relating to Chautauqua Topics

The following extracts are from an interesting article written by Dr. Alfred Emerson for *The University of California Magazine*. Dr. Emerson, himself a noted archæologist, was associated at Corinth with Professor Richardson, author of "Schools of Classical Studies in Athens and Rome," in this issue of THE CHAUTAUQUAN.

The American graduate student who repairs to Athens with a vaguely visualized intention of lying about in olive orchards with a bibliophile's edition of the *Idylls of Theocritus* in his pocket, for a month or two before he bundles down to work, is galloping to disappointment. If he would achieve this ideal he will have to linger in Greece well into the summer, when the departure one by one of all his plodding friends has left his little Greek world to the locusts and to him. By that time he will be furiously measuring and mapping some Greek ruin, or sorting decorated potsherds by the bagful in the cool seclusion of the National Museum workshops, or absorbed in completing his private collection of inscription squeezes.

If it is the ruin that commands his allegiance, he will be lodging and boarding as best he may in some world-forsaken village. In that case a maliciously inclined older associate may possibly observe our friend ingratiating himself with the mother or married older sister of some rustic nymph, in the intervals of his labor. And he will marvel, later on, at the fluency with which he employs an unsuspectedly copious and rosy Greek vocabulary not garnered from Theocritus.

"'Tis pleasant to be schooled in a strange tongue

By female lips and eyes, . . . ."

As Byron discovered at Athens many years ago.

You arrive at Athens, let us say, on Friday, September 30. On Saturday you undo your trunk, climb the Acropolis, and learn from your veridicous seniors at table in a garden restaurant on Stadion Street that all the wine in Greece is mixed with 25 per cent. of turpentine in the interest of temperance. If you signify your approval of so excellent a law by ordering a bottle of it to learn and be taught on, you will probably be invited to join the

gang which is going to climb Hymettos and afterwards walk to Phaleron for a last autumnal swim on the morrow. You return to Athens, footsore, by the suburban railroad. The next two days you spend in the National Museum. On Wednesday there is a bicycle ride, in the pouring rain, and along flooded roads, to Eleusis, and back, with a demonstration of the ruins there by your director, and a snapshot picture of the School sitting in the Hall of the Mystae by some camera fiend. The next four days you spend in the Library, reading up on the dead cities of the Argolid. You reach the Peloponnesian Station at seven Monday morning unbreakfasted, and note with a sigh, as the train pulls out, that here you are leaving Athens for Southern Greece already without having written your first impressions of Hellas home yet, or had a real good look at the Parthenon.

Eight months later you watch the enchanted island of Corfu recede from your steamship deck vision not very much better satisfied with yourself or with your year's work, and gulping down an utterly erroneous conviction that you will never visit poor little old Greece again. But you have grown and learned more than you know. You can tell olive trees from holm-oaks, sheep from goats, Albanians from Cretans, Hellenic walls from Christian masonry a mile away. You have forgotten there was a time when you did not know a boustrophedon inscription from a stoichedon. You have enlarged your register of guttural consonants. You can read six pages of Greek in eighteen minutes. A misplaced Greek accent looks as queer to you as an S upside down. You have personal views about the Argive school of pottery. You remember how long it took you to walk from Delphi to Thermopylae, and what you found in the prehistoric grave you opened at Corinth, and the scent of Messenian violets. . . .

Professor Emerson writes as follows concerning the fountain Peirene excavated by Professor Richardson:

We may perhaps recognize a personification of the nymph, or fairy of the fountain in a beautiful nude torso of white marble we drew last year from under the foundations of a little Christian chapel in one corner of the quadrangular court in front of the six arches and water basins,

An open, circular basin, about three feet deep, in the center of this marble-paved court, is alluded to in Pausanias's well known Description of Greece. But the white marble constructions of Herodes Atticus, of which he innocently admired the magnificence, are gone. Dowel holes all over the rude built limestone arcades and apses and stairways of this court of honor show that the marble was only a surface incrustation. A Byzantine remodelling of its architecture, and the little church shows that Peirene continued to be something of a holy place and spring in Christian times. With Athens, Corinth was among the first Greek capitals that heard the word from Saint Paul's lips, in his Hebrew Synagogue of which we have found an inscribed architrave. The news of this curious, religiously significant discovery brought a number of clerical visitors both Greek and Americans to Old Corinth, and I shall long remember the day Professor Richardson and I walked across the Isthmus and were rained in at a fisherman's hut for several hours in company with two taciturn Albanian women, for the purpose of securing for one of the Biblical scholars a collection of pebbles from the beach of Cenchrea, "where Paul shaved his head."

It is not necessary to be an archaeologist to grow fond of Corinth. Mr. Gifford Dyer, who is perhaps the ablest living painter of Mediterranean and certainly of Greek landscapes, spent two or three months of winter and early spring there alone one year, before our season of archaeological turmoil and dusty digging began, doing his painstaking studies for a picture which is to be one of a classical Greek series he has been working on for the past five years, and which will doubtless grace the walls some day of an English or American art gallery or hall of learning. There is a clearness of the air and a brightness even of low-raking morning and evening suns which to an artist eye accustomed to the very different illumination of French and Dutch and English landscapes is the keynote of Hellenic latitudes. No emerald glistens brighter in a gold jewel than the barley patches on the slopes and the currant vines in the plain of Corinth do in mid-February. A month later the meadows are blooded with poppies. I have yet

to meet the man who regrets any part of his life he has spent in fleabitten old Corinth. It is good for an archæologist as it is for a dog, to have some fleas, and for the same reason.



The City of Ravenna, Italy, has planned a worthy monument to Dante, who died and was buried there. It is to take the form of a museum, in which are to be collected books, statues, relics, and memorabilia of Guido da Polenta's immortal guest. A committee, consisting of the Mayor of Ravenna, of Professor Rava, minister of Agriculture and Commerce, of Count Pier Desiderio Pasolini and other men of similar standing and responsibility, has been organized, and has issued an appeal for subscriptions to establish the museum. By a happy coincidence, one of the richest Dante libraries in Italy, belonging to Leo Olschki of Florence, is offered for sale, and three experts—Signori Guido Biagi, Del Lungo, and Bacci—have appraised its value at twenty thousand *lire*. This collection will make the best possible foundation for the proposed museum. It is hoped that in America, which has produced many eminent Dante scholars, and where at the present time there is much effective study of Dante, there may be persons who will be glad to join in this undertaking. Subscriptions should be sent to Count P. D. Pasolini, Ravenna, Italy, whose patronage of the project is a guarantee that it will be successfully carried out.—*The Nation*.



The latest development of the educational awakening in England is the proposal to establish an Oriental school in London. In four of the universities, instruction in the Indian vernaculars is given to candidates of the civil service, but no provision is made to meet the needs of the merchant, the barrister, the physician, or the engineer going out to the East. The case is very different in Germany, France and Russia. In Berlin the *Orientalisches Seminar*, with an annual grant

of \$40,000, has the necessary buildings, a fine library, an admirably conducted journal and 228 regular and special students. The *Ecole Spéciale des Langues Orientales Vivantes* in Paris has an income nearly as great, publishes a journal and a series of text books, and has a well-selected library. But Oriental study is most fostered in St. Petersburg, being the fourth faculty at the University, with twenty-seven professors and teachers of Eastern languages. An auxiliary college has been established at Vladivostok. The failure in Great Britain to meet the demands of its own empire is shown in the fact that, out of the 150 ancient and modern languages of India, there are professed teachers of only nine in the universities.—*The Nation*.



The quaint legend of the Wolf of St. Francis found on the following pages, dates back to medieval times. In Mrs. Champney's "Romance of the French Abbeys," which by the way is a most fascinating volume, we have a prose version of the curious superstition of the *loup-garou* who plays a strange part in the career of St. Francis. It is to a modern Irish poet, Mrs Katharine Tynan Hinkson, who like St. Francis was attracted by the human qualities of the animal world, that we are indebted for the sympathetic rendering in verse of one episode in the life of this famous wolf. This and other poems of hers will be found in "The Treasury of Irish Poetry" published by Macmillan & Co., in 1900.



Cornell University reports that an endowment of \$100,000 has been secured for the American School of Classical Studies at Rome. Professor C. E. Bennett, head of the Latin Department at Cornell, was largely instrumental in securing this fund which is made up of a large number of small subscriptions from friends of the school scattered throughout the country.



#### THE WOLF OF SAINT FRANCIS

From a painting by Luc Olivier Merson.

*Reproduced through the courtesy of G. P. Putnam's Sons, from "Romance of the French Abbays," by Elizabeth W. Champney.*

### Saint Francis and the Wolf \*

The wolf for many a day  
Had scourged and trodden down  
The folk of Agobio town;  
Old was he, lean and grey.

Dragging a mildewed bone,  
Down from his lair he came,  
Saw in the sunset flame  
Our Father, standing alone.

Dust on his threadbare gown,  
Dust on his blessed feet;  
Faint from long fast and heat,  
His light of life died down.

This wolf laid bare his teeth,  
And, growling low, then stood;  
His lips were black with blood,  
His eyes were fires of death.

So, for a spring crouched he;  
But the Saint raised his head—  
"Peace, Brother Wolf," he said,  
"God made both thee and me."

And with the Cross signed him:  
The wolf fell back a-stare,  
Sat on his haunches there,  
Forbidding, black and grim.



"Come nearer, in Christ's name,"

Said Francis, and so bid,  
Like a small dog that's chid,  
The fierce beast fawning came,

Trotting against his side,  
And licked the tender hand  
That, with soft touch and bland,  
Caressed his wicked hide.

"Brother," the Saint said then,  
"Who gave thee leave to kill?  
Thou hast slain, of thine own will,  
Not only beasts but men.

"And God is wroth with thee:  
If thou wilt not repent,  
His anger shall be sent  
To smite thee terribly.

"See, all men hate thy name,  
And with it mothers fright  
The froward child by night.  
Great are thy sin and shame,

"All true dogs thee pursue;  
Thou should'st hang high in air,  
Like a thief and murderer,  
Hadst thou thy lawful due.

"Yet, seeing His hands have made  
Even thee, thou wicked one,  
I bring no malison,  
But blessing bring instead.

"And I will purchase peace,  
Between this folk and thee,  
So love for hate shall be,  
And all thy sinning cease.

"Say, wilt thou have it so?"  
Thereat, far-off we saw  
The beast lift up his paw,  
His great tail wagging go.

Our Father took the paw  
Into his blessed hand,  
Knelt down upon the sand,  
Facing the creature's jaw.

That were a sight to see:  
Agobio's folk trooped out;  
They heard not all that rout,  
Neither the beast nor he.

For he was praying yet,  
And on his illumined face,

A shamed and loving gaze  
The terrible wolf had set.

When they came through the town,  
His hand the beast did stroke,  
He spake unto the folk  
Flocking to touch his gown.

A sweet discourse was this;  
He prayed them that they make  
Peace, for the Lord Christ's sake,  
With this poor wolf of His;

And told them of their sins,  
How each was deadlier far  
Than wolves or lions are,  
Or sharks with sword-like fins.

Afterwards, some came near,  
Took the beast's paw and shook,  
And answered his sad look  
With words of honest cheer.

Our Father, ere he went,  
Bade that each one should leave  
Some food, at morn and eve,  
For his poor penitent.

And so three years or more,  
The wolf came morn and even—  
Yea, long forgiven and shriven,  
Fed at each townsman's door;

And grew more grey and old,  
Withal so sad and mild,  
Him feared no little child,  
Sitting in the sun's gold.

The women, soft of heart,  
Trusted him and were kind:  
Men grew of equal mind,  
None longer stepped apart.

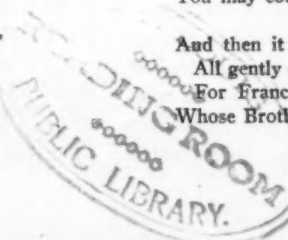
The very dogs, 'twas said,  
Would greet him courteously,  
And pass his portion by,  
Though they went on unfed.

But when the years were gone,  
He came no more, but died;  
In a cave on the hill side,  
You may count each whitening bone.

And then it came to pass  
All gently of him spake,  
For Francis, his dear sake,  
Whose Brother Wolf this was.

Katharine Tynan Hinkson.

\*See note, page 71.





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If eyes were made for seeing,  
Then Beauty is its own excuse for being.  
—Emerson.

No experience is more encouraging to us as students than the realization of a growing appreciation of literature or politics or art or any subject which we have been pursuing conscientiously. This is especially true if at first the subject did not seem to possess great attractions for us. Such an experience is an inspiring suggestion that we possess undeveloped powers whose steady unfolding will insure new horizons for every year of our lives and make the future full of promise. In our busy, money-getting America, we are yet far behind in our quest of the beautiful but happily we are already in the dawn of brighter things. Pictures, casts and popular yet scholarly works are quite within the reach of the average home, and people who sometimes are persuaded that they have no art instinct are surprised to find how they respond to the beauty which as Ruskin says is "one of the elements by which the human soul is continually sustained."

Many of us who live in towns which are so fortunate as to possess art museums, need to cultivate the habit of dropping into these places at odd times and really making the acquaintance of their treasures. The pleasure of looking at a beautiful statue like the "Idolino" or "The Praying Boy" or enjoying the marvellous movements of the Parthenon horsemen is one which few of us know.

We go to our art museums on holidays with great crowds of other people, but to steal away occasionally on our own account and make new discoveries for ourselves is an idea quite foreign to most of us. How many of our New York or Washington or Boston or Pittsburg members have this year made investigations to see what pictures by Italian artists or what casts of Greek masterpieces their museums possess? Let us try to cultivate the museum habit and we shall find that unconsciously our taste will be elevated and we shall be more and more attracted to what is finest in the art of all countries.



### THE C. L. S. C. CLUBHOUSE

Alumni Hall is already the home of twenty-four C. L. S. C. classes and each year its generous welcome is extended to another. Three classes dwell most amiably together in a single room and the different traditions of each group impart a decided individuality to these cosy centers of class hospitality. Every class contributes its share to the maintenance of the building and thousands of Chautauquans look upon this clubhouse with pride as representing their contribution to the social life of Chautauqua. The '06 classroom this year will of course be the center of attraction. '90 and '98 are the other members of the triad and the '90s' stately clock, a dignified reminder of their motto, "Redeeming the Time," will keep time for many a mild revel during the



ALUMNI HALL, CHAUTAUQUA, NEW YORK

coming weeks of August. Just now the 1906's are sending out letters to some of the circles which presumably include a fair number of John Ruskin members, asking them to help along on the class fund, so that all obligations may be met easily by Recognition Day. The spirit of the class is happily illustrated by a Massachusetts member who writes as follows:

"In the last CHAUTAUQUAN I noted what was said about the Class of '06. I am a member of this class and intend to be at Chautauqua next summer to graduate with my class. I have never been there and am looking forward with much pleasure to the meeting with classmates.

"I enclose one dollar toward the \$250 needed for the Alumni Hall. It is not much but such as it is I give gladly."

All members of the class are invited to correspond with the class secretary, even if they do no more than to send good wishes with promises of aid, later. Expressions of class spirit are gladly welcomed by the class officers, who cheerfully give time and strength for the good of the cause. The address of the secre-

tary is Miss Irena I. F. Roach, 261 Fourth Ave., Lans. Sta., Troy, N. Y.



## SOME WORDS FROM RUSKIN

Probably few members of 1906 have learned as much of John Ruskin during these four years as they could have wished. In our busy lives, reading of many books is possible only to a few. But some of the best things that we get from Ruskin are the brief and beautiful passages scattered all through his works which constantly remind us of our better selves. Here are a few for the '06s and other Chautauquans to ponder:

"Education . . . . . is the leading of human souls to what is best, and making what is best out of them.

"True education . . . has respect first to the ends which are proposable to the man or attainable by him, and secondly to the material of which the man is made."—"Stones of Venice."

"Every healthy state of nations and of individual minds, consists in the unselfish presence of the human spirit everywhere, energizing over all things; speaking and living through all things."—"Modern Painters."

"The training which makes men happiest in themselves also makes them most serviceable to others."—"Stones of Venice."

... "The highest thing that art can do is to set before you the true image of the presence of a noble human being. It has never done more than this, and it ought not to do less."—"Lectures on Art."

... "There is no other definition of the beautiful, nor of any subject of delight to the aesthetic faculty, than that it is what one noble spirit has created, seen and felt by another of similar or equal nobility."—"Aratra Pentelici."

"In all things throughout the world, the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight."—"Modern Painters."

"It is just as true for us, as for the crystal, that the nobleness of life depends on its consistency,—clearness of purpose,—quiet and ceaseless energy."—"Ethics of the Dust."

... "In our dealings with the souls of other men, we are to take care how we check, by severe requirement of narrow caution, efforts which might otherwise lead to a noble issue; and still more to withhold our admiration from great excellences, because they are mingled with rough faults."—"Stones of Venice."

... "Beauty has been appointed by the Deity to be one of the elements by which the human soul is continually sustained."—"Lectures on Architecture and Painting."



#### SOME NOVEL POINTS OF VIEW

Mr. John Addington Symonds in his "Greek Poets" suggests some very interesting comparisons for Æschylus, Sophocles, and Euripides. He likens them, in Greek architecture, to the Doric, Ionic, and Corinthian orders; in later architecture to what is called Norman, to the most refined and perfect pointed style, and to a highly decorated manner; in sculpture to the Ægina figures, Phidias and Praxiteles; in painting to Giotto, Raphael, and Correggio. A circle will find it very profitable to let different members work out these comparisons and decide just how the three great dramatists illustrate them, one member or group taking sculpture, another painting, and so on. Let each group develop its own ideas and then look up "The Greek Poets" and report to the circle the reasons for both its own and Mr. Symonds' conclusions.

#### A MODERN TOUCH OF THE GREEK SPIRIT

The Art Institute of Chicago possesses a very interesting bronze statue which Mr. Lorado Taft in his "History of American Art," says, "stands among the most perfect examples of ideal sculpture yet produced by an American." This statue which was the work of a young sculptor, John Donoghue, represents "Young Sophocles Leading the Chorus after the Battle of Salamis." It is a striking illustration of the stimulating qualities of the old Greek ideals, and our modern sculptor shares with the poets of old Greece the exhilaration of celebrating a great achievement. Æschylus we know served in the army that won the victory at Marathon and one of his earliest dramas, "The Persians," gives a famous account of the battle of Salamis in which he was also engaged. Sophocles was too young to take part in the struggle, but his skill in music and dancing and the perfection of his bodily form was such that in his sixteenth year when the Athenians were assembled in solemn festival around the trophy which they had set up in Salamis, he was chosen to lead with lyre in hand the chorus which danced about the trophy and sang the songs of triumph.

Mr. Donoghue's "Sophocles" is worthy of our enthusiastic study and admiration. As Mr. Taft says, "Its handling is plastic yet shows singular restraint. Its large simplicity, due to the elimination of all unworthy detail, is remarkable. The meaning of the figure is as fine as its form; it is conceived upon a very noble plane."



#### A FAMOUS MONUMENT

The little Greek building shown in the accompanying illustration is one of the treasures of modern Athens, for it commemorates a choral victory which dates back to classic times—the victory of Lysicrates with his chorus of boys in 335 B. C. The great annual festival held in the thea-



YOUNG SOPHOCLES LEADING THE CHORUS AFTER THE BATTLE OF SALAMIS.

BY JOHN DONOGHUE. IN THE ART INSTITUTE, CHICAGO

ter of Dionysus included two distinct classes of competitions. The dramatic exhibitions at which tragedy, comedy, and satyric dramas were presented and the choral competitions, of which there were two, one between boys and one between men. These choral competitions consisted

of performances of dithyrambs or choral hymns to Dionysus to the accompaniment of the flute. The five choruses of boys and five of men were recruited from the ten tribes of Attica, one chorus from each tribe. Naturally the tribes were keenly interested in the result and the tripod



awarded to the choregus and erected at his expense was regarded as equally the property of the tribe. The monument of Lysicrates was fortunately built into a monastery in medieval times and so escaped destruction. The bronze tripod which surmounted it has of course long since disappeared. Tradition says that



CHORAGIC MONUMENT OF LYSICRATES

Byron used the building as a study during his stay in Athens. Mr. W. C. Lawton in his "Three Dramas of Euripides" calls attention to a very interesting feature of this monument.

"Just above the architrave, and resting upon it, is the tiny frieze, less than a foot high. Upon this is sculptured in bas-relief a contest between Bacchantes and robbers. The form of the frieze necessarily breaks up the fight into a series of groups. Bacchus is seen sitting, and fondling a lion or panther. Most curious of all are several figures of robbers, half transformed into dolphins and leaping into the sea. That is, more than two generations after the great tragic writers passed away, [Sophocles and Euripides both died in B. C. 406] a Bacchic myth is still the fitting subject for the frieze of a choric prize-monument. It is, moreover, a very old myth which is here preserved, though with some necessary artistic variations, as will be seen by a careful comparison with the Homeric hymn to Dionysos."

Mr. Lawton's translation of the old Homeric hymn which tells the story in charmingly naive fashion will be found in "The Library Shelf."



#### NOTES

Chautauqua readers have already noticed the influence which Dante's Divine Comedy has exercised upon our modern painters. It seems that music also is under a debt to the great Italian. The Theodore Thomas Orchestra in Chicago recently rendered a "Fantasia" by the Russian composer Tchaikowsky, entitled "Francesca da Rimini." The composer was at one time asked to write the music for an opera on this subject, but though the scheme was abandoned the idea took such hold of him that he at length worked out the fantasia referred to. Tchaikowsky is said to have told a friend that Dore's illustrations of the Divine Comedy had greatly influenced him, especially in his description of the "whirlwind" in the second circle of Hell.

That classic myths also have their influence upon modern composers is shown in such works as Saint Saens' "Le Rouet D'Omphale" (a legend of Hercules) and "Phaeton," and in Massenet's "Les Erynnies" (The Furies). Our musically gifted members can doubtless find these works, which are favorites with orchestras, arranged also for the piano.



#### OUTLINE OF READING AND PROGRAMS

##### C. L. S. C. MOTTOES

*"We Study the Word and the Works of God." "Let us Keep the Heavenly Father in the Midst."*  
*"Never be Discouraged."*

##### C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.  
 BRYANT DAY—November 3.  
 SPECIAL SUNDAY—November, second Sunday.  
 MILTON DAY—December 9.  
 COLLEGE DAY—January, last Thursday.  
 LANIER DAY—February 3.  
 SPECIAL SUNDAY—February, second Sunday.  
 LONGFELLOW DAY—February 27.  
 SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.  
 SPECIAL SUNDAY—May, second Sunday.  
 INTERNATIONAL PEACE DAY—May 18.  
 SPECIAL SUNDAY—July, second Sunday.  
 INAUGURATION DAY—August, first Saturday after first Tuesday.  
 ST. PAUL'S DAY—August, second Saturday after first Tuesday.  
 RECOGNITION DAY—August, third Wednesday.

## OUTLINE OF REQUIRED READING FOR APRIL

## APRIL 1-8.

Required Books: "Ideals in Greek Literature."  
Chapter VIII. "A History of Greek Art."  
Chapter VII.

## APRIL 8-15.

Required Books: "Ideals in Greek Literature."  
Chapter IX. "A History of Greek Art."  
Chapter VIII to page 199.

## APRIL 15-22.

In THE CHAUTAUQUAN: "The Greek Preparations for Christian Thought."

Required Books: "Ideals in Greek Literature."  
Chapter XII. (Chapters X and XI will be taken after XII.) "A History of Greek Art."  
Chapter VIII concluded.

## APRIL 22-29.

In THE CHAUTAUQUAN: "The Message of Greek Politics." "Schools of Classical Studies in Athens and Rome."

Required Book: "A History of Greek Art."  
Chapter IX to page 228.



## SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

## APRIL 1-8.

Review of Chapter VII in "A History of Greek Art."

Roll-call: Quotations from plays of Euripides which illustrate the beauty of his lyrical passages which Symonds says "are among the choicest treasures of Greek poetry." (See "Homer to Theocritus," "Classic Greek Course in English" and other collections of Greek poetry).

Reading: Selections from "The Attic Theater" (see The Library Shelf).

Paper: How Euripides differed from Æschylus and Sophocles" (see Symonds' "Studies of the Greek Poets," chapters XIV and XV, and any volumes of Greek literature available).

Study of the Alcestis: The following suggestions may serve as a guide. 1. Note qualities of the play in which it differs from those of Æschylus and Sophocles. 2. The scene between Apollo and Death, Lowell has compared to the thrust and parry of a pair of skilful fencers. 3. Symonds says, "In his plays pathetic scenes are multiplied; the tenderesses of domestic life are brought prominently forward; mixed motives and conflicting passions are skilfully analyzed." Note instances of these. 4. Do you find instances in this play of the subordinate part played by the gods? 5. Note allusions to Greek views of life and death at this time. 6. Note the reference to Greek myths.

## APRIL 8-15.

Roll-call: Reports on paragraphs in Highways and Byways with reports also on the life of President W. R. Harper, one of Chautauqua's ablest teachers. (See articles in *The World Today*, April, 1905; *The Outlook*, January 20, 1906; *The Standard*, January 15, 1906; *Sunday School Times*, January 20, 1906; *The Biblical World*, March, 1906; and in this magazine.)

Paper: "Aristophanes and His Times." (See Symonds' "Studies of the Greek Poets," Chapter XVIII, and available books on Greek history and literature, especially by Holm, Mahaffy, Jebb and Jevons.)

Readings: The entrance song of "The Clouds" Compare the version in our book with Lang's in "Homer to Theocritus," p. 248, and with others if available. Compare also with Shelley's "Cloud."

Study of Aristophanes' "Clouds": A teacher

of Greek might be invited to conduct the study, who would be able to explain many allusions.

Review and Discussion of Chapter VIII in "Greek Art" to page 199: All available books and magazine articles should be consulted for information concerning the Parthenon. (See Baedeker's "Greece," Harrison's "Mythology and Monuments of Ancient Athens," Percy Gardner's "New Chapters in Greek History," and Ernest Gardner's "Ancient Athens.")

Reading: "The Parthenon by Moonlight." (See "The Library Shelf"). Also account of Lord Elgin and the Parthenon Marbles. (This will be found in the autobiography of B. R. Haydon. An extended quotation from this work also in THE CHAUTAUQUAN, 33:305, June, 1901.)

## APRIL 15-22.

Oral Report: "The Inner Life of Socrates." (See article with this title in THE CHAUTAUQUAN, 33:184, May, 1901.)

Review and Discussion: Chapter on Socrates in "Ideals in Greek Literature."

Roll-call: Quotations from Socrates.

Review of Article on "The Greek Preparations for Christian Thought."

Definition Match: Terms used in Greek Art. Reading: Selection from article on "Symbolism in Art." (See page 43 of this magazine.)

Answers to the Question: If six original works of sculpture described in Chapters VII and VIII of "Greek Art" could be brought to light, which in your judgment would be most worth while, and why?

## APRIL 22-29.

Roll-call: Striking incidents from article on "Schools of Classical Studies in Athens and Rome."

Map Review of places mentioned by Professor Richardson.

Reading: Selections from "How a Riddle of the Parthenon was Unravell'd," *Century Magazine*, June, 1897.

Review of Required Article on "The Message of Greek Politics."

Reading: Selection from "The Collection of Antiquities," by O. S. Tonks, *The Outlook*, 81:505, October 28, '05.

Review of Chapter IX in "Greek Art" to page 228.

Reading: Hawthorne's description of "The Marble Faun" (see Chapter I of that work).

## ANSWERS TO SEARCH QUESTI

1. Burma. 2. A District governed by the District Magistrate; A Prefecture governed by a Prefect, with several Districts under it. 3. Amoy, Fu-Chow, Ning-po and Shanghai. 4. The Portuguese nation and the voyage of their

## ONS ON MARCH READINGS

celebrated navigator, Vasco da Gama. 5. A great thoroughfare lined with shops of a high class. A fashionable locality. 6. A mercantile warehouse comprising a number of connecting rooms.

## NEWS FROM READERS AND CIRCLES

*"Chautauqua represents the true and healthy relationship of literature and life to one another. Its students are scholars who are at the same time men and women deeply involved in the business of living."*—Phillips Brooks.

The foreign mail was brought in just as the members of the Round Table settled down to work. "These three stamps," said Pendragon as he opened several letters, "represent three about as remote parts of the world as one could well select—Bermuda, Manila and the Orange River Colony in South Africa. You will all be glad to look over with care this program of the C. L. S. C. Assembly held at Kestell in the Orange River Colony last November. You remember that Rev. J. J. Ross, the Secretary of this movement, has enrolled a large number of readers for his Dutch C. L. S. C. of the Class of 1909, and at this 'Assembly' the subject of Education and its relation to the Social life of the Colony was a prominent feature of the program. This is all a direct outcome of the visit of Mr. Ross to Chautauqua in 1904 and makes us realize how Chautauqua is serving all the time as a sort of storage battery for ideas. But the ideas are effective only as they are carried up and down the world and put into use."

"It reminds me," said a member of the Class of 1906, "of a remark of Ruskin's in his 'Modern Painters': 'No saying will teach the truth. Nothing but doing.' And I'd like to add that my four years in the John Ruskin Class and my consequent interest in our famous leader have given me a new idea of what the social spirit means. Every time a rich man dies and leaves a great fortune to somebody else I can't help wondering why he didn't have the pleasure of spending it during his lifetime. It seems to me few people belong to the world as much as Ruskin does. When we try to study Greece we find that he has been there before us with his 'Queen of the Air' and 'Aratra Pentelici.' The literature relating to Italy seems to be saturated with his ideas. You can't study the European cathedrals without many a glimpse of him, and modern England presents some thought of his whichever way you look at it. Of course I know how the critics complain of his views of art, but I like what Frederic Harrison said

about him: 'As preacher, prophet (nay, some amongst us do not hesitate to say as saint), he has done more than as master of Art; his moral and social influence on our time, more than his esthetic impulse, will be the chief memory for which our descendants will hold him in honor.'

"Let me suggest to you in connection with this idea of service," said Pendragon, "that you can often develop other people's talents by giving them an opportunity to help. In many towns are cultivated, interesting people who have had opportunities for travel, who never think of appearing as public speakers but who would cheerfully come to a circle meeting and give some of their experiences or allow themselves to be quizzed by the circle. You can get very vivid impressions in this way, and often also the use of foreign photographs, which will enhance the value of the books and articles which you read. I might mention in this connection an admirable plan proposed by Mrs. Piatt of Wichita for group meetings of circles. In Wichita, Kansas, there are a large number of circles and this winter she has been arranging for a series of group meetings of two or three circles to be held at her home, different groups each time. The program for one meeting was to be conducted by a lady who had just had three years at Yale University, where she had specialized on 'Dante,' so she was to give a study of the poet and readings from the 'Divine Comedy.' Some of these readings were to be in Italian for the sake of the music of the Italian tongue. The program of another group meeting was to be furnished by six friends who took a Mediterranean trip two years ago. One was to tell of Jerusalem, another was to present Palestine from the Bible student's point of view. Athens and its environment, glimpses of Italy, Constantinople and the voyage were to receive some attention and one member who visited hospitals was to contrast Eastern and Western ideals of humanitarianism. You see what an almost first-hand experience these Chautauquans will have

with some of the countries they have been studying. Now Wichita, which is confessedly an enterprising town, is nevertheless not so different in its advantages from many others. It's the seeing eye that perceives and enjoys an opportunity which is missed by others. So look up the travelers in your town."

"I wonder," remarked a Missouri member, "if any of the Round Table have read Frank Stockton's 'House of Martha.' It was published in *The Atlantic* some years ago, and the opening chapters are very droll. The story is told in the first person and the hero describes how on his return from his first trip to Europe he looked forward with pleasure to relating his adventures to his eager townspeople but, melancholy to state, no one wanted to hear him. Even the man whom he at length hired to come and hear him talk, was caught napping and he was at last obliged to resort to writing a book as the only available relief for his feelings. If there had only been a Chautauqua circle in that town how useful they might have been to him!"



"I think our circle of five is to be congratulated," reported the delegate from Baxter Springs, Kansas, "on our opportunity to hear a lecture on the Russo-Japanese War by a native Japanese. It fitted in capitally with our studies in the Spirit of the Orient. Our town has only two thousand inhabitants and we have no public library, though we hope to have one in the not very distant future, but the 'Library Shelf in THE CHAUTAUQUAN helps us out and with a leader for each subject we put in some hard study on the required readings. The 'Bureau of University Travel's' hundred pictures on Italian Art were of great service. We used the 'Reading Journey in Korea' from the August CHAUTAUQUAN at the beginning of the year and found it of great value. Four out of the five members are filling out the memoranda for the Classical Year and our secretary who is a graduate has already nine seals on her diploma and expects two more for this year's work. Our local papers, two of them, are glad to print items relating to Chautauqua, so we are doing what we can to help along the cause."

"Do let me read this delectable poem from the February *Critic*," remarked a New York member as the delegate resumed her seat. "I am sure it will be appreciated by all of us who've been interested in the Orient and especially India. It's by Marguerite Merington who, you perhaps know, is a sister of the

author of 'Barbara' in our CHAUTAUQUAN:

'A Yogi

Is a sort of holy foggy  
That does not wash or shave:  
His ways are rather logy  
From living in a cave.  
He dines off water, dates,  
Cheese-parings, plantain rind,  
Then sits and demonstrates  
The Universal Mind!"

"A delightfully sympathetic illustration accompanies this poem in the *Critic*. It seems to be one of a series of 'Oriental Definitions,' but I haven't the others just at hand."



"At this point," said Pendragon, "I think we should hear this letter from Mrs. Mary P. Gill, one of the members of the C. L. S. C. Class of '82, who has been making a trip around the world. The letter is written from the Pacific steamship *Coptic* and was mailed at Manila but speaks particularly of her Japanese experiences. This was her first view of Japan: 'The morning of our arrival at Yokohama was ideal. The approach is beautiful—a deep bay enclosed by picturesque hills, with Fuji towering over all.' A letter of introduction to Miss Hartshorne who wrote our 'Reading Journey Through Japan' brought her many courtesies during her stay in Tokyo, and of still another Chautauqua experience which she had, Mrs. Gill writes: 'You know I hoped to find some evidences of Chautauqua in Japan. I made inquiries at several places, but was told that there had been individual readers, but no circles. At the very eleventh hour—as I was saying farewell to some teachers at the Methodist Mission School at Nagasaki, one, a Miss Russell, the founder of the school, asked if I knew anything about Chautauqua! . . . Some rapid questioning developed the fact that she was of the class of '82 and still an enthusiastic reader. So I did find Chautauqua after all!'

"Mrs. Gill adds that she hopes to be at Chautauqua in 1907 to celebrate the silver anniversary of the Pioneer Class of '82. For real deep down enthusiasm no Chautauquans can excel the members of '82! I may add that Mrs. Gill from her standpoint of an actual visitor to Japan emphasizes the value of two books upon that country. You will find the first of these, 'Bushido,' by Inazo Nitobe, mentioned in our bibliography in THE CHAUTAUQUAN for August, 1904. The other has been published since that time and is entitled 'The Awakening of Japan,' by K. Okakura. You will notice that both are by Japanese."

"Perhaps you will be interested to know of our debate on Japan," said a member of the



Robert Browning Circle of Warren, Ohio. "It stirred up a good deal of interest and we are still talking about it. The subject was, 'Resolved that the Artistic Side of Japan has shown itself greater than that of Italy.' The points made by each side were hotly contested by the other but the judges finally decided for Japan. We had specimens of fine Japanese tapestry and lacquer work to examine and one result of the debate has been that we've been observing Japanese art objects wherever we meet them more closely than ever before."

The Circle at Coshocton, Ohio, was the next to report: "It's surprising," the delegate said, "how near the far away Orient has come to us. We've been deeply interested in all that relates to China and it is stimulating to see how every part of our study of the 'Reading Journey in China,' seems to point straight to some present day questions. Immigration, boycotts, the labor question and kindred topics are continually cropping up. Our Circle is most informal and we feel that the free discussion of these great current questions with the illumination which we get from the required articles, is of the greatest benefit to us."



"I learn that the Circle at Citronelle, Alabama, tried a rather novel plan last year," said Pendragon, "and we shall be glad to know more about it." "You see," responded the delegate, "that down here in Dixie among the pines, we have a long summer, and last spring when our work closed, instead of disbanding for the summer, we met every two weeks, the ladies taking their fancy work, and appointing two leaders each time to read from any interesting source. It helped wonderfully to keep up the interest for our fall work. At one meeting we took a tour of foreign countries, touching at the various large cities and a most interesting, as well as amusing time was the result. We now have a circle of sixteen members, six of whom are proudly marching on to graduation. We looked upon the 'Classical Year' with awe, as we supposed it would be the hardest of our four years course but instead of that we have all been most interested. We made interesting studies of Rome by combining the roll-calls with the articles on Rome, each one thus taking part. We all became deeply interested in Dante and his 'Divine Comedy' and expect to spend more time upon it in the future. We start out with much interest in 'The Iliad,' and wish to give the C. L. S. C. credit for bringing into our lives much of beauty and interest, and above all, for making us think."

"Another circle that we haven't heard from for some time is that at Carlisle, Kentucky. I think they are a good illustration of how Chautauqua adapts itself to this work-a-day world." The Carlisle delegate after explaining that there are fifteen members in that town, but meeting in two circles for greater convenience said:

"Ours is a circle composed of very busy people, almost all of us being away from home during the day. But we look upon these meetings as a relief from the hum-drum duties of business life. Our responses at roll-call are quotations from the author under discussion, current events relating to the country under consideration, articles from 'Highways and Byways,' etc. Our lesson is reviewed by the questions given under each topic, and then a free discussion is allowed. We are now having a new leader for each week. We usually follow some part of the suggested program, and libraries are searched for history, biography or classic literature bearing on the subject. We have a set of the pictures on Italian Art published by the Bureau of University Travel and the life and works of each painter is assigned to some one for discussion. We have one member who is very excellent on the pronunciation of these difficult Italian names. Another is an artist and can outline maps and observe the defects of proportion, etc., in the paintings as well as point out the striking beauties. Three others are musical and last year rendered some selections from the masters discussed. We hope to visit Chautauqua in a body some day."



"May we have the letter from Bermuda," queried a 1909 member; "I believe it is from one of the vice presidents of our class—Miss Cox." Pendragon opened the letter which was dated Mayflower, Devonshire, Bermuda, and read as follows:

"I am sure I feel every day the strength we gain from belonging to so large and noble a fellowship as that of good Chautauqua. The 'Vesper Hours' are indeed a treat. I have enjoyed 'Italian Cities' and the pictures from the Bureau of University Travel; and friends of mine have just returned from Italy so I have found great pleasure in talking with them. I am looking forward to taking up soon the book on Dante. Mr. H. W. Mabie in his delightful 'Study Fire' gives us an interesting anecdote of Dante; do you happen to recall it? It was very good of you all to make me vice-president in our noble society, and I trust that I shall be able to show myself worthy of such an honor. I am looking forward to a visit to Chautauqua in the summer of 1907."

"We have a large number of new Circles in the 1909 Class," commented Pendragon, as he



introduced the secretary of the circle at Clarksburg, W. Va., "and next month I think we shall give them the floor exclusively. Ava, Illinois; Dyersburg, Tennessee; Fayette City, Homestead and Pleasantville, Pennsylvania; Berlin, New York, are conspicuous examples and there are many more which I can't enumerate now but they represent new forces at work among us and we expect to find some helpful developments in this new constituency." "We have fourteen 1909's in our Clarksburg Circle," replied Miss Maylott the secretary. "We also have three or four honorary members but they are honorary only temporarily and expect to develop unusual working powers when they make up for lost time. When we discussed our plans for this year you would have been interested to hear the overwhelming sentiment in favor of the Chautauqua course. We are all committed to hard study."



"Won't you let us report our Victoria Circle without waiting till next time," petitioned a Des Moines member. "We have sixteen members and meet every Thursday afternoon from two to four; that is we did but the lessons are so interesting that we have extended the time half an hour. Each month a leader and hostess is appointed, the leader writing out the program a week in advance and handing each member a slip of paper with her part noted. We sit around a long table and recite, read poems, etc., using the suggested programs as far as possible. Five of our members belong to the class of 1906 and expect to graduate at our own Chautauqua this summer. We have seven large Chautauqua Circles in the city. Our Victoria Circle is preparing for a Japanese evening to entertain the Eaton Circle. There will be Japanese songs, piano numbers, and a talk on Japan by Senator Dobson, who has spent a month in Japan and has just returned. The ladies of the circle will wear kimono, carry fans and parasols, and serve tea in Japanese style." "I may add," said Pendragon, "that these Des Moines Chautauquans have arranged with a friend to supply the Y. W. C. A. with a set of THE CHAUTAUQUAN. Some of the girls have already read one or two years of the course and they attend the circles when they can."

"I want you to hear now from the club at Anadarko, Oklahoma, for they are a most hopeful organization and are doing some fine altruistic work. We expect before long to add them to the list of circles which have achieved libraries."

"I can't feel that we are worthy of any

special praise," remarked the Anadarko delegate, for we have simply lent a hand as we had opportunity. We are a little behind the other circles because last year we took only half of the Modern Europe course and are finishing it this year. Our real name is the Philomathic Club and we belong to both the State and National federations.

"We have no public library yet, so are crippled somewhat regarding works of reference—altho' several of us possess encyclopedias, etc. Our Club has taken an active part in municipal reform; and has also shown marked interest in our public schools:

"First: by having one of our members elected a member of the School Board.

"Second: by presenting the Public School with a beautiful flag on Flag Day.

"Third: by buying a set of Stoddard's Lecture Courses and placing it within the reach of the public.

"Fourth: by taking charge of the Territorial Traveling Library for the past four years, and now being allowed to use it as a local library, charging a fee of five cents for the use of a book, members of the club taking turns in caring for the reading room, etc.

"Our town is one of the newly organized county seats—sold at auction August 6, 1901. We have a population of about 3500, depending mainly on agricultural pursuits."

"Let us think over this last report carefully," said Pendragon; "it ought to suggest possibilities to many of us."



"Before we close," said a Montana reader, "may I suggest a scheme which some friends of mine have been trying in their study of Greek Art? They are not a C. L. S. C. Circle but are using our text book. They bought an extra copy or two, cut out all the pictures, mounted them, and at every meeting they have a review of the pictures as far as they have gone. Sometimes they require a member to take twenty or thirty of the pictures and arrange them in chronological order. Then again they are distributed and each member must give the name of the photograph and all the chief facts about it. They have guessing contests, taking the works say of Myron and Polyclitus alone and requiring members to identify them, pointing out the distinctive qualities of the sculptor. I speak of this because I know that many of the circles can't see casts, but can make a really delightful study of the subject by some such method as this. It has proved so with my friends who live in quite an isolated place."



Conducted by E. G. Routzahn

### Forest Features

"This is the forest primeval. The murmuring pines and the hemlocks,  
Bearded with moss, and in garments green, indistinct in the twilight,  
Stand like Druids of eld, with voices sad and prophetic,  
Stand like harpers hoar, with beards that rest on their bosoms.  
Loud from its rocky caverns, the deep-voiced neighboring ocean  
Speaks, and in accents disconsolate answers the wail of the forest."

### Irrigation

Irrigation is the artificial watering of the soil for the protection of crops.—*S. M. Woodbridge.*

The forest and water problems are perhaps the most vital internal questions of the United States.—*Theodore Roosevelt.*

There is no question now before the people of the United States of greater importance than the conservation of the water supply and the reclamation of the arid lands of the West, and their settlement by men who will actually build houses and create communities.—*Ethan Allen Hitchcock.*

### Trees in the City

The following from New York City schools tell their own story of need and of appreciation:

From a school in Rivington Street:

"I heard from Miss Lemlein that you had given us a tree to shade our playground.

"We had from every class one best boy and girl; they planted the tree while we sang.

"We thank you very much for the trouble, and we are very sorry because you were not with us on Arbor Day. Your little friend,  
"MAX STERN."

From the same school:

"We had Arbor Day songs and recitations and talked about the young little tree when we had company in the yard."

The tree referred to, dedicated to the memory of President McKinley, prompted these resolutions:

"Whereas, the Tree Planting Association has given us this tree to beautify our playground, We, the children of P. S. No. 88, resolve  
*First*—to love and take care of it.

*Second*—to plant trees, shrubs, vines and flowers, whenever and wherever we can.

*Third*—to send a letter of thanks to the Tree Planting Association."

Says the New York Tree Planting Association:

"Here are a thousand young hearts bestowing their affections on one little tree. Is there any one who is not touched with the pathos of it all?"

At the East Broadway school "forty policemen were required to keep back the crowd of spectators attracted to the place by the pretty ceremony" of the Arbor Day Planting.

A girls' class accepted the gift of a tree with the following lines:

"This tree, this precious little tree,  
The darling of our class shall be,  
And when to womanhood we grow  
And other children come and go,  
We'll tell them how, in May, sweet May,  
Long ago on Arbor Day,  
The children, all assembled here,  
With teachers, neighbors, friends so dear,  
Pledged from harm this tree to save,  
And tendered thanks to those who gave.  
So, to mark another President's fame,  
'John Quincy Adams' be thy name."

### Women's Clubs and Forestry

The chairman of the General Federation Forestry Committee, Mrs. Lydia Phillips Williams, announces that

"Thirty-seven State Federations have organized forestry committees and the remaining states will fall into line at their next annual

The topics covered in this department of THE CHAUTAUQUAN include the following: "Civics," September; "Education," October; "Household Economics and Pure Food," November; "Civil Service," December; "Legislation," January; "Industrial and Child Labor," February; "Forestry and Tree Planting," March; "Art," April; "Library Extension," May. These topics correspond to the plan for committee organization recommended by the president of the General Federation of Women's Clubs.

meeting. The chairmen are enthusiastically spreading the propaganda of tree planting and forest perpetuation.

"Three objects were recommended for State Federations to work for, viz.:—Organization of a 'Department of Forestry' and the appointment of a technically trained forester in every state.

"Secondly—Introduction of some instruction in forestry into every school.

"Thirdly—The creation of State Forest Reserves.

"The General Federation, it was stated, should support legislation looking to the securing of Federal Reserves in the Southern Appalachian Mountains and the purchase of the two Calaveras Groves in California.

"The increasing interest of the clubs in highway tree planting was reported and the initiative of the Thursday Club of St. Paul in getting the school children to purchase and plant fruit trees on Arbor Day was emphasized."

### Tree Planting Club for Staked Plains

The tree planting club on the Staked Plains in the Panhandle of Texas appears to be an accomplished fact.

When a forester from the Department of Agriculture attended the farmers' congress at Amarillo last August, the suggestion was made that the people organize a club for the purpose of establishing groves of trees on their farms. This region is naturally treeless, but there is every reason to believe that certain species of trees will grow if they are properly planted and cared for. The people of the section have shown such interest in the proposition that the association has already nearly 600 members. It is proposed to organize local divisions in each of the towns and spread the idea throughout the whole Panhandle.

The definite objects of the club are to find out what kinds of trees are best adapted to the region and how they shall be planted, and to obtain the necessary material in the most advantageous way. The Forest Service has agreed to send a competent man to advise the people on all these points, and when definite plans for planting shall have been made, the individual members will combine and purchase their stock in large quantities from the nurserymen.

Every farmer in the western country recognizes the value of trees about him, and there is no better evidence of the interest of the people in any practicable plan for the establishment of groves in that section than this movement in Texas.

The club idea has been followed for the furtherance of many other projects, but this is perhaps the first time that it has been brought to the advancement of rural tree planting. As an encouragement to other sections to work in the same way, the Forest Service at Washington directly offers to furnish expert advice whenever a community shall organize a club of this kind and indicate its desire to establish tree plantations.

### The Study of Trees

I like to think of it thus: that I have just gotten *up* to the trees, to my own everlasting good! God has had them here for us, ever since Eden days, but we have groveled and not raised our eyes. Now some are turning a little heavenward, to take in more of this old, new knowledge that has been waiting all these years for our careless eyes and our half-closed minds. And we are finding many things beyond leaves and flowers. . . .

Of the wakening of the spice-bush, with its aromatic little primrose flowers; of the service-berry's maltese crosses of white, contrasting with the purple-black of the papay; of the vast family of thorns, with bulbs and flowers that defy classification; of the sly incoming of the weeping willow's bloom on drooping wands above our heads; of all these, less common, and less easily seen therefore, I do not speak. It is the happenings about our city homes and in our city parks, unsuspected for the most part, that I would mention, feeling sure that the interest thus awakened will not easily be checked or satisfied. . . .

Have I said anything that will turn some keen *Outlook* eyes to the tree buds this spring? I hope so, and I commend to all the tree people a consideration of

winter buds while winter holds, sure that a spring fascination will follow. Cut a few twigs from any near-by tree, place them in a wide-mouthed bottle filled with water, let the sun shine through a window upon the combination, and there will soon be "something doing" to prove that spring is close by.

May I add words of warning? There is no surer way of preventing the good things of the awakening time of the trees than to leave them undefended against the ignorance, the cupidity, or the real viciousness of the so-called "trimmer," whose ministrations are nearly one hundred per cent. abominable, or of the electric lineman, who knows nothing more than his orders to clear a path for his wires and poles—the latter themselves poor perverted trees! . . .

Fools are we, and blind as well, until we set the seal of legal protection on every tree yet left us, heal and repair those already ravaged (and wonders have been done in this work), and make it impossible for the electric "utilities" of any kind, in any place, to chop and hew and slash regardlessly at the trees sent by God for the healing of the nations. Just as blind and foolish are we when we yield to the appeal of the ignorant vandal who poses as a tree-trimmer, leaving as evidences of his "skill" denuded branches and nearly headless trunks.—"*The Awakening of the Trees*," in *The Outlook*.

### A Timely Word

"We must give up Christmas trees."—Mrs. Warren Higley, Chairman of New York Forestry Committee, in the *December Bulletin*.

In the "Vaterland," the very cradle of the custom, it has been decreed that the Christmas tree must "come," not "go." Therefore on the mountain slopes may be seen, it is said, rows of young trees planted each year to take the place of those which have gone to the happy homes to celebrate the coming of the Christ Child. Would not a like method solve the problem for us? Ordinarily, no thrifty American would

calmly exhaust his present resources with no provision for replenishment. Why this short-sighted, shiftless, and destructive policy toward our trees?

Thus writes S. Elizabeth Demarest, of the New Jersey Federation of Women's Clubs, in *The Federation Bulletin*.

### Correlated Committees

The president of the General Federation of Women's Clubs, Mrs. Sarah S. Platt-Decker, is urging that federations and clubs generally organize their committee work in harmony with the list of topics at the foot of the first page of this department.

"It is not expected," says Mrs. Decker, "that each club would have a committee of three or five upon each subject, but that each club would have, perhaps, one member to whom the Federation circular would be assigned, that member to read, digest and present to the club, and then reply, so that the chairman of the Committee for the General Federation would feel the pulse, so to speak, of even the smallest club.

"The *modus operandi* at present, for the most part is this: Take, for example, the first committee, speaking alphabetically, of the General Federation. The chairman of the Art Committee sends out a circular to each club and State Federation. It is received by the respective presidents, sometimes read to the Executive Board, sometimes pigeonholed, and sometimes thrown in the waste basket. In a majority of cases no reply is even thought of to the chairman, who has prepared the circular with much cost of time and money. What we desire, is that every State Federation shall have a committee to correspond with the committees of the General Federation, that these State Committees shall keep in touch with the work of the clubs connected only through the State with the General Federation, reporting to the latter for each State Federated Club. That the individual club should have, also, committees in harmony with the standing committees of the central organization, even though it may be only one woman for each subject."

"Mass meetings" have a mission to perform only in times of crisis. The regular meetings of existing clubs and societies offer the most practicable opportunities for effective general propaganda. The chief hope of reaching the men is the parlor conference which brings together by invitation a fairly congenial group of men and of women. A small gathering in a sympathetic home is worth much more to

the cause than would a considerably larger gathering patronized by a "free show" element. An attractive program would include a paper or talk followed by frank questioning.

Forestry laws—like other laws—are of no avail if not enforced. Securing legislation is but the first and least important step. The application or enforcement affords the real test.

The General Federation of Women's Clubs meeting in St. Paul, May 30 to June 7, will discuss the entire range of Civic Progress topics making it the leading civic convention to be held this year.

In October a beautiful and fitting memorial was dedicated at Nebraska City, Neb., to J. Sterling Morton, founder of Arbor Day and father of the tree planting idea in this country. "On either end of the broad granite base, immediately in front of the pedestal is a stone bench on the end of which appears Mr. Morton's well-known motto: 'Plant Trees'." \*

The California Promotion Committee, principally a commercial body, is also giving much attention to tree planting. The Committee is circulating "Street Trees in California" and has advised, says *Club Life*, "that tree planting clubs be formed which have permanent life, and that the trees planted each year follow a specific design from the beginning. All the streets of a city cannot be planted to trees in one, or in ten years, but if a plan be decided upon in the beginning and followed conscientiously through all the succeeding years, the coming generations will rise up and call the tree planting clubs blessed. The Committee of San Francisco will take pleasure in assisting clubs in the work of designing plans to be followed."

It is quite probable that in connection with libraries, museums, or certain special exhibitions, a graphic showing of forest needs and possibilities could be

\*Park and Cemetery.

made. The following is a portion of the classification of exhibits recently shown in Boston by the New England Forest, Fish and Game Association: Tree culture, forest botany, collections of seeds, insects injurious to trees, needful woods, forest industries, instruments used by foresters and lumbermen.

The program announced for the Canadian Forestry Convention includes the following interesting list of topics: The nation and the forest; forestry in relation to agriculture and irrigation; the forest and the lumber and pulp industries; the relation of our forest to our other industries: railways, water-power, mining, building trades, wood-working manufacture, scientific forestry and forestry education.

### Hints and Helps

News "copy" on municipal administrative betterment "ready made" for editorial use is supplied without charge at the National Municipal League office, North American Building, Philadelphia.

*The Real Estate News*, Chicago, has a department in which is classified "the local news of the city in such a manner that the resident of each ward may be able to find the item of special concern to himself." The official doings of aldermen, with municipal and neighborhood improvements occupy most of the space.

The National Municipal League, North American Building, Philadelphia, sends out an editorial "clipping sheet" which contains one article under the following heading:

"Women and Municipal Reform. A Daily Newspaper Acknowledges Their Help in a Great Campaign—A Woman's Magazine Warns Them."

The chairman of the Civics Committee of the Connecticut Federation of Women's Clubs recently reported the following lines of work:

"Prevention of tuberculosis, school gardens, raising of flowers by children for prizes, village improvement, beautifying of railway



waiting stations, erection of flagpoles, buying refuse cans, petitions for public parks and purchase of public playgrounds."

Those who wish to give information concerning lecturers, entertainers, class leaders, etc., or who wish to secure such information should address Miss Helen A. Whittier, 1382 Beacon Street, Boston, editor of the Federation Directory of Club Speakers and Entertainers.

The table of "Boston Lectures," published monthly in *The Federation Bulletin* suggests that some one should compile and publish regularly a list of all free or paid lectures to be given before any audiences in the city.

Two assured antidotes may be recommended for the anti-woman's club utterances of well meaning but uninformed "influential citizens." One is a day at a state federation meeting; the other a copy of *The Federation Bulletin*. Either of the two will engender respect, sympathy and hope. *The Federation Bulletin* has but one or two equals as an "official organ."

The eighth biennial convention of the General Federation of Women's Clubs is announced for St. Paul, May 30 to June 7, 1906. There is expectation of an unusually strong program supplemented by illustrative exhibits. Nearly the entire program, save the recreative features, will be grouped under the series used in the Civic Progress Programs so that the gathering will be practically a civic improvement convention more largely attended and more representative of actual achievement than any avowed "improvement" meeting held at any time. It would be well worth while for organizations to have representatives present.

The idea of a representative civic council which has been advocated in this department is receiving practical exemplification in Pittsburg. The Civic Club of Allegheny County has invited a group of influential organizations to send delegates to a committee or council which will consider the needs of Pittsburg and Allegheny in a large way.

The same principle of broad representation of interests is being put into actual operation in working out neighborhood problems in Chicago. Supplementing the lectures and entertainments conducted weekly in the South Park field houses the Municipal Museum of Chicago is organizing representative committees for service in connection with all of the houses. Already this plan gives promise of widespread results. The idea is simple, and adaptable for use in various gatherings.

### Municipal Betterment

The year just closed is to be credited with deeply significant developments touching the "reform" or betterment of municipal administration.

The new year opened with a conference called by the Municipal Voters' League and the City Club of Chicago. Several score of delegates were present from the leading non-partisan municipal betterment clubs throughout the country.

The conference was confined to the following broad but vitally important question:

The extent to which municipal elections should be separated from national party politics and the control of national political parties, and the best means by which such separation as may be deemed advisable can be brought about.

The following topics were taken up:

*First*—That municipal elections should be held upon a different date from that upon which state and national elections are held.

*Second*—That it should be made impossible to vote a straight party ticket by a single mark or cross upon a ballot, and that the pure Australian ballot with the names of the candidates arranged in alphabetical order should be adopted. This might be accompanied with the requirement that all nominations to municipal offices should be by petition, leaving all parties which may desire to participate in municipal elections free to nominate their candidates by petition with appropriate party designation on the ballot.

*Third*—The reduction of the number of elective municipal officers as far as possible, perhaps to alderman and mayor.

*Fourth*—The granting of a large degree of municipal home rule, subject only to broad statutory safeguards and limitations so that municipal elections will turn upon live issues of real importance to the citizens of the respective municipalities.

*Fifth*—That a practical and efficient civil service reform should be obtained.

The gathering was sane, optimistic, and eminently practical as evidenced by the following resolutions:

Whereas, the vast growth of American cities has brought with it a series of problems peculiar to congested population, and most of which have no possible connection with the general politics of the nation; and

Whereas, These problems, moral, social, and economic, can only be solved by the intelligent, unhampered, direct attention of the communities interested; and

Whereas, Prior to the accomplishment of the great tasks set before the cities there is need that all unnecessary obstacles be removed and all steps be taken that may lead to simplification of elections:

Now, therefore, We, the delegates representing militant non-partisan organizations working for the improvement of city government in America by practical participation in municipal politics, assembled in conference at Chicago, January 11 and 12, 1906, in the name of the United Cities of America, declare the following:

We hold that the lines of cleavage in municipal politics have no relation to the lines of cleavage in national politics.

We hold that the intrusion of national politics in municipal government brings with it issues absolutely foreign to the proper functions and reasonable aspirations of the national parties, and, others which are alien to the interests of the municipalities, thereby tending to degrade the national parties and seriously injure city government.

We further hold that more efficient means should be provided whereby the will of the majority of the people deliberately formulated and expressed should control municipal policies.

We further hold that there is great need of fixing direct responsibility of municipal officials to the people and of reducing to the lowest practicable number the city offices to be filled by election.

We further hold that the merit system of appointment has demonstrated, wherever honestly applied, that it tends to result in the selection and retention in office of a higher grade of men than are obtained by other means; that it opens the public service as an honorable career, free from the distractions of politics and that it tends to relieve the citizens from the possibility of tyranny by office holders.

Holding the propositions advanced to be self-evident in theory and amply demonstrated in practice, we, therefore, now urge in the interest of better municipal conditions:

First. That cities should be granted the largest possible measure of home rule, subject only to such general statutory safeguards and restrictions as may be necessary to protect the general interests of the state as distinguished from the local interests of the municipality.

Second. That the party column on the ballot should be abolished; that the names of candidates for a single office should be printed on

the ballot under the designation of that office, and that it should be made impossible to vote a straight party ticket by a single mark or cross.

Third. That municipal nominations and elections should be completely separated from state and national nominations and elections and should occur at different times. And that nominations for all municipal offices be made by petition or by an efficient method of direct primaries.

Fourth. That the number of elective municipal officers should be reduced as far as possible always preserving the right to elect members of the municipal legislative body or city council.

Fifth. That the merit principle should be applied to all departments of city administration under practical and efficient civil service laws.

In conclusion, this conference, realizing the vital importance of the successful solution of the municipal problems now confronting us, earnestly hopes that consideration and discussion of them may continue and to that end urges the formation of more organizations devoted to local issues which shall cooperate in all practical ways to secure the enactment of laws embodying the principles outlined.

The next step is to take advantage of the publicity gained for this conference and the new civic interest aroused in different cities. To this end clubs, circles, commercial bodies, etc., are urged to discuss the Chicago platform as outlined above. An energetic committee can readily secure the cooperation of local leaders in a public conference which may be made an echo of the Chicago gathering.

## Civic Progress Programs

### FORESTRY, IRRIGATION, TREE-PLANTING

#### I

Paper: Forestry an Economic Question.

Book Review: North American Forests and Forestry, Ernest Bruncken; The Primer of Forestry, Gifford Pinchot.

Report: By a Committee on Forest Conditions and Problems in This State.

Application: What Can the Club or the Club Members Do?

#### II

Paper: What the Government Is Doing for Irrigation.

Book Review: Irrigation in the United States, F. H. Newell; Irrigation Institutions, Elwood Mead.

Summary: Irrigation, in United States Census, 1900.

Reading: Selections from The Land of Little Rain, Mrs. Mary Austin.

## III

Paper: The Study of Trees and Forests.

Report: By a Committee on a Policy Governing the Planting and Preservation of Trees in This City.

Paper: The Relation of Trees to the Welfare of Towns and Cities.

Brief Paper: Organizations and Sources of Information.

## IV

Roll-Call: What Is Your Favorite Tree, and Why?

Definitions: Forestry, irrigation, tree-planting, reclamation, forest reserve, etc.

Correlation: What Is Relation of This Month's Topics to Other Topics of the Year?

Visits: Visit museums, nurseries, etc., making due preparation in advance.

Question Box: For questions concerning any phase of the subject.\*

## Partial Bibliography

## FORESTRY, IRRIGATION AND TREE-PLANTING OMISSIONS

Because of the previous studies in THE CHAUTAUQUAN† this reading list is chiefly notable for what is omitted.

Arbor Day, Forestry and Arbor Day, in Encyclopedia of Social Reform, P. W. Bliss.

Arbor Day, Catalpa, Dogwood, Evergreen, Forest Fires, Forest Rangers, Forests and Forestry, Landscape Gardening, Lumbering, Redwood, Timber, Timber Preservation, Trees, Trees—Historic, Trees in Poetry, Tree-Worship, Wood, etc., in *Readers' Guide, Cumulative Book Index*, etc.

Publications of Forest Service.

Publications of Geological Survey.

Federal and State Forest Laws, G. W. Woodruff.

Reasons for a National Forest Reservation in the White Mountains, P. W. Ayers, *Forest and Irrigation*, Sept., '05; same *The Northern*, Nov., '05, 1:286-292.

For White Mountain Forest Reservation, see *Forestry and Irrigation*.

For Southern Appalachian Forest Reserve, see files of *Forestry and Irrigation*.

Economics of Forestry, B. E. Fernow.

Proceedings of the American Forest Congress, American Forestry Association.

American Woods, R. B. Hough.

Trees and Shrubs of Central Park, L. H. Peet.

Tree Book, J. E. Rogers.

Trees and How to Draw Them, P. M. De la Motte.

Getting Acquainted with the Trees, J. H. McFarland.

Among Green Trees, J. E. Rogers.

\*For additional topics, data, and references see THE CHAUTAUQUAN, Nov., 1904, and the "Tree Number," June, 1905.

†What Women Have Done for Forestry, and Partial Bibliography, August, '03; Civic Progress Programs, Nov., '04; "Tree Number," June, '05.

Studies of Trees in Winter, A. O. Huntington.

Tree Doctor, John Davey.

Tree Planting on Streets and Highways, W. F. Fox.

Forest Fires, and Forests and Water Supply, in Forest and Water, A. Kinney and others.

Teaching Elementary Forestry, S. B. Sipe, *Forestry and Irrigation*, Feb., '05, 11:72-5.

Forestry in the Public Schools, A. Neilson, *Forestry and Irrigation*, Sept., '05, 11:435-7.

Arbor Day, W. H. Manning, American Civic Association.

Arbor Day Reading List, J. Herman Bosler Memorial Library, Carlisle, Pa.

Arbor Day: Special reading list, Cleveland Public Library.

## FORESTRY ASSOCIATIONS

See CHAUTAUQUAN, "Tree Number," June, '05, 41:379.

Canadian Forestry Association.

Calaveras Big Tree Committee, Outdoor Art League of California, Mrs. Lovell White, 1616 Clay Street, San Francisco.

Department of Outdoor Art, American Civic Association, Philadelphia (Arbor Day).

## SCHOOLS OF FORESTRY

See THE CHAUTAUQUAN, Nov., '04, 40:280. Idyllwild School of Forestry, Riverside County, California (summer school).

University of the South, Sewanee, Tenn.

## FORESTRY PERIODICALS

See THE CHAUTAUQUAN, Nov., '04, 40:280. *Canadian Forestry Journal*.

*Indian Forester*, Allahabad, India.

*State Review*, Grand Rapids, Mich. (forestry article in every issue).

## OFFICERS FOR FOREST WORK

See THE CHAUTAUQUAN, "Tree Number," June, '05, 41:379.

Forestry Bureau, Manila, P. I.

Board of Commissioners of Agriculture and Forestry of the Territory of Hawaii, Honolulu. Superintendent of Forestry, Department of the Interior, Ottawa, Ont.

Address following at Washington:

Senate Committee on Forest Reservations and the Protection of Game.

Senate Committee on Geological Survey.

Forestry Division, General Land Office.

Geography and Forestry Division, Geological Survey.

Forest Insect Investigations, Bureau of Entomology.

Bureau of Forestry.

## IRRIGATION

See Irrigation, Drainage, Forestry, etc., in *Readers' Guide, Cumulative Book Index*, etc.

See also in Encyclopedia of Social Reform.

See publications of Geological Survey.

See publications of Department of Agriculture.

United States Census.

Thirteenth National Irrigation Congress, Portland, 1905, *Irrigation Age*, Sept., '05, 20:326.

History of Irrigation, and Advantages of Irrigation, in Irrigation Farming, Lute Wilcox.

Irrigation in the United States, F. H. Newell.  
Irrigation Institutions, Elwood Mead.

Forest and Water, A. Kinney and others.

Central Great Plains, *National Geographic Magazine*, Aug. '05, 16:389-97.

Administration of Streams in Irrigation, Elwood Mead, *Irrigation Age*, March, '05, 20:144-46; April, '05, 20:171-74.

Future of the United States as Influenced by the Western Irrigation Plants, J. T. Ridgeway, *Irrigation Age*, May, '05, 20:212-15.

Plan for Increasing the Humidity of the Arid Region and the Utilization of Some of the Great Rivers of the United States for Power and Other Purposes, J. Patten.

Restoration of the Ancient Irrigation Works on the Tigris, W. Willcocks.

Conquest of Arid America, W. E. Smythe.

#### PERIODICALS

*Forestry and Irrigation*, Chicago.

*Water and Forest*, San Francisco.

*Irrigation Age*, Chicago.

*Maxwell's Talisman*, Chicago.

#### ORGANIZATIONS AND INSTITUTIONS

National Irrigation Federation, D. H. Anderson, Chicago.

National Irrigation Association, G. H. Maxwell, Chicago.

National Irrigation Congress.

Western Kansas Irrigation Association.

Committee on Arid Lands and Irrigation, National Association of Agricultural and Vehicle Manufacturers, C. G. Rowley, chairman, Jackson, Mich.

Iowa State Drainage Association, W. H. Stevenson, State Agricultural College.

Western Society of Engineers, Chicago.

Texas Cattle Raiser's Association, J. A. Kemp, Wichita Falls, Texas.

Nebraska State Board of Irrigation, Lincoln, Neb.

State irrigation officials.

State experiment stations.

The above list will illustrate the variety and extent of irrigation organization.

Address the following at Washington:

Senate Committee on Irrigation and Reclamation of Arid Lands.

House Committee on Irrigation of Arid Lands.

Hydrography and Reclamation Division, Geological Survey.

Irrigation Investigations, Office of Experiment Stations.

## What To Do

See suggestions in Survey of Civic Betterment, CHAUTAUQUAN, Nov., 1904.

In dealing with business men and legislators avoid confusion of aesthetics and sentiment with essentially economic aspects of forestry and irrigation.

Get acquainted with the free government publications and help in getting readers for them.

The following is from the forestry chairman of the General Federation of Women's Clubs:

#### HOW CLUBS CAN HELP THE MOVEMENT

By learning what forestry stands for and the far reaching effect of forest influences.

By studying the special needs of each locality and passing on the information.

By actively supporting or initiating legislation that tends to maintain the forests and by opposing wasteful methods of lumbering.

By using influence for repeal of stone and timber act and lieu land law which make possible the robbing of the forest domain.

By creating public sentiment against wholesale slaughter of trees at the Christmas season.

By coöperating with Civic Committees to obtain the planting of shade trees along the streets and highways.

By planting memorial and anniversary trees and assisting in Arbor Day exercises.

By having midsummer forestry meetings and tree parties.

## An Arbor Day Leaflet

A very practical, valuable little leaflet entitled "Arbor Day," written by Warren H. Manning, has been issued by the Department of Outdoor Art of the American Civic Association. Mr. Manning advocates the care and planting on Arbor Day of long lived "Record Trees," "Memorial Groves," "Memorial Gardens," and "Memorial Landscapes," believing that these contribute more to the pleasure of succeeding generations than do monuments of stone. One bit of Arbor Day advice is particularly valuable:

Remember that it is far better to give permanent, watchful and intelligent care to the trees already existing, or planted on Arbor Day, than to constantly set out and neglect new trees. Trees respond quickly to care, and to see that one which has been neglected is properly cared for, guarded from injurious insects, furnished with fertilizer, protected from electric wires, and otherwise intelligently handled and appreciated, is a very commendable work.

That such "commendable work" may be intelligently carried on by others than specialists, the author contributes a tree diagram showing the right and the wrong way to perform simple tree surgery. This diagram is explained and reinforced by a short and simple body of directions.

## Trees on University Grounds

In his recently published autobiography the Hon. Andrew D. White, referring to his work at the University of Michigan in the early '60s, says:



The 'campus,' on which stood the four buildings then devoted to instruction, greatly disappointed me. It was a flat, square enclosure of forty acres, unkempt and wretched. Throughout its whole space there was not more than a score of trees outside the building sites allotted to professors; unsightly plank walks connected the buildings, and in every direction were meandering paths, which in dry weather were dusty and in wet weather muddy. Coming, as I did, from the glorious elms of Yale, all this distressed me, and one of my first questions was why no trees had been planted. The answer was that the soil was so hard and dry that none would grow. But examining the territory in the neighborhood, especially the little inclosures about the pretty cottages of the town, I found fine large trees and among them elms. At this, without permission from any one, I began planting trees within the university inclosure; established on my own account, several avenues; and set out elms to overshadow them. Choosing my trees with care, carefully protecting and watering them during the first two years, and gradually adding to them a considerable number of evergreens, I preached practically the doctrine of adorning the campus. Gradually some of my students joined me; one class after another aided in securing trees and in planting them, others became interested, until, finally, the university authorities made me 'superintendent of the grounds,' and appropriated to my work the munificent sum of seventy-five dollars a year. So began the splendid growth which now surrounds those buildings. These trees became to me as my own children. Whenever I revisit Ann Arbor my first care is to go among them, to see how they prosper, and especially how certain peculiar examples are flourishing; and at my recent visit, forty-six years after their planting, I found one of the most beautiful academic groves to be seen in any part of the world.

Two important checks upon the consumption of forest timber are promised by the movement now gaining ground among railroad men and farmers to raise their own timber. The railroads are making extensive plantings, sometimes along the roadway, of trees which make good railroad ties and telegraph poles, and the farmers are planting trees which make good fenceposts. Quick growing trees such as the hardy catalpa and the black locust are the most favored. Western farmers who have

raised catalpa forests have found them very good investments.

An interesting report from the Pennsylvania Department of Agriculture suggests a very profitable means of reforesting denuded mountain sides. The report is based upon the results achieved by a Pennsylvania agriculturist in planting some four hundred acres of his waste mountain land with chestnut trees. Although only recently past the experimental stage enough has been done to demonstrate the vigorous growth of a very prolific variety of chestnut. In this country the possibilities of chestnuts and chestnut flour as food have hardly been appreciated as yet. But such experiments as that in Pennsylvania indicate great future developments. The reforesting of waste mountain side with any hardy tree should prove itself a profitable undertaking, but when the trees have also a crop value there seems a possibility of a new industry.

In addition to the quantities of printed information furnished by the Department of Agriculture to all who are interested in any aspects of tree growing, the Bureau of Forestry will give individual attention to all persons who desire to do any considerable amount of the planting. Where conditions are not unusual, detailed information sent to the Bureau of Forestry will elicit a planting plan. Where the Bureau is not fully informed, or conditions are unusual, a government expert will carefully examine the proposed site before drawing up the planting plan. This plan contains full instructions as to the kinds of trees to be planted, the preparation of the ground, the spacing of trees, etc. The owner of the land agrees to pay the necessary expenses incurred in the expert's examination, but this charge is waived in many instances, for when the work is considered a valuable example in forestry the Forestry Bureau itself stands the expense.

The Chicago Metropolitan Park Report for 1904 recommends the acquisition of large park areas in the still wooded sections along the lake shore and the Desplaines river valley near Chicago. Conservative estimates for the city's increase in population indicate that land now used for farms, or still covered with forest growth, must soon be the center of a populous district. The remoter suburbs lying beyond this belt will soon join with the expansion of the city. To acquire a ring of park around the present densely populated region while it may still be obtained at a moderate price and while it still contains natural timber difficult to replace, is obviously only to exercise reasonable forethought. A park so acquired will be in the nature of a forest park, for the woodland, either of original forest or more often of second growth, is of considerable extent and may be supplemented by judicious planting.

Good work has been done by the municipal tree planting commission of Newark, New Jersey, which was appointed in October, 1904. Its report shows that more than 750 fine trees have been planted. Besides planting trees, the commission has seen to it that the fine elms in the several small parks in the center of



Newark are not devastated by scale or insects. The length of street planted on both sides is estimated at five miles. The cost of the trees was assessed on the property owners. None of them objected, and all appeared to like the idea of having good shade trees in front of their buildings. Property owners who desired to plant trees on their own responsibility were encouraged and assisted in making selections by the commission. About one-third of the entire number of trees set out are elms, either of the American or Norway sort. There were many linden and poplar trees planted also.

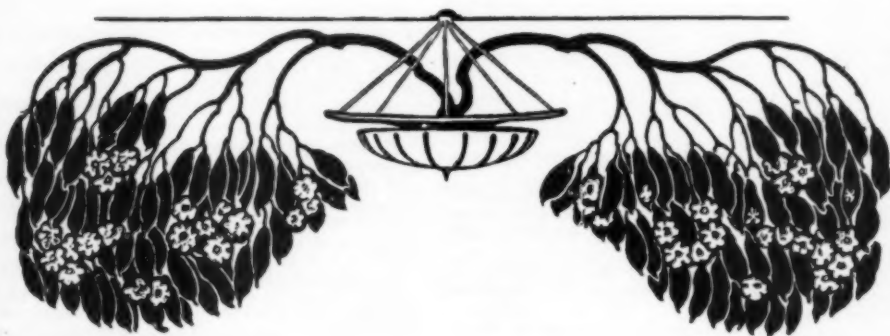
Following a policy of municipal improvement, mentioned previously in *THE CHAUTAUQUAN*, Los Angeles, California, has now taken up the subject of forestry in connection with the utilization of Griffith Park, a waste, brush land of about 3,000 acres, adjoining the city. In conjunction with agents of the United States Bureau of Forestry, plans have been perfected for having a town forest preserve, following the example of European cities. The intention is to make it a place for the recreation and the enjoyment of the people as well as a commercially valuable asset, it being thought

that the timber cuttings, under scientific management, will more than pay the cost of maintenance.

The attention of the American people is being focussed more and more upon the conservation of our timber supply, and the experiment of Los Angeles will be eagerly watched by all friends of the movement; and especial interest will be enlisted from the fact that Los Angeles is the pioneer among American cities in entering the field of forestry.

The Bureau of Forestry has undertaken the preparation of a working plan for the 10,000-acre tract of the Mount Pleasant Hotel Company, in New Hampshire. The forests on these lands have been heavily cut, and the company desires to put them in the best possible condition both for the benefit of the forests themselves and for the scenic effects.

The *Free Press*, of Mankato, Minn., declares: The action of the Council in voting to have trees planted at city expense on boulevards where the streets have been curbed, guttered and boulevarded is a step forward in Mankato's progress.



# News Summary

## FOREIGN

January 2.—All Poland appears to be in revolt.

3.—A severe famine is reported in North Japan.

4.—Joseph Chamberlain, addressing a mass meeting, is howled down by his audience and compelled to leave the hall. Russian troops after hard fighting take a factory at Riga defended by revolutionists. Eight thousand Chinese students in Japan have struck because of the government's attempt to put them under federal supervision.

5.—A new Japanese cabinet is announced.

6.—Ecuador is declared in a state of war; revolutionists hold two provinces.

8.—British Parliament is dissolved.

9.—Japanese ministry at Berlin is raised to an embassy. M. Doumer is reelected president of the French chamber of deputies. A general revolt in Siberia is feared.

10.—The governor-general of the Caucasus resigns.

13.—Mr. Balfour is defeated for Parliament at Manchester by liberal majority of 2,000.

14.—France severs relations with Venezuela.

15.—Elections in England indicate a liberal landslide; out of seventy-six seats the liberal government and the labor party secured sixty-two seats.

15.—Three Chinese are executed at Chefoo for murdering a German and French military attache at Port Arthur.

16.—Moroccan conference holds its first session at Algeciras, Spain; it is marked by a spirit of conciliation. John Burns, English labor leader, is reelected to Parliament.

17.—Joseph Chamberlain and seven candidates of his faction are reelected at Birmingham. M. Fallieres, president of the senate, is elected president of France.

18.—Venezuelan charge d'affaires in France is given his papers and escorted to the Belgian frontier. Delegates to Moroccan conference agree that trade in contraband arms in Morocco must be stopped.

19.—Tokyo reports that 680,000 workmen are starving in Japan.

22.—The Brazilian war vessel *Aquidaban* sinks as the result of an explosion in her powder magazine; 212 persons are killed and 36 injured.

22.—The anniversary of Bloody Sunday in St. Petersburg, 1905, is celebrated by Socialists all over the world.

26.—Fresh mutinies are reported at Vladivostok.

29.—President Castro of Venezuela is preparing for war.

30.—Frederick VIII is proclaimed King of Denmark.

## DOMESTIC

January 2.—James W. Wadsworth, Jr., is given Republican nomination for Speakership in New York Assembly, defeating the Odell forces. Judge Thomas H. Paynter of Kentucky is nominated to succeed Senator J. C. S. Blackburn. Grover Cleveland accepts the post

of arbitration and rebate referee to the Equitable, Mutual, and New York Life insurance companies.

3.—A resolution is introduced in the New York Assembly calling upon Senator Depew to resign; after debate it is withdrawn temporarily. Vice-President Orr of the New York Life Insurance Company succeeds John A. McCall as president.

4.—Jacob H. Schiff, banker, predicts a panic if currency is not made more elastic. Senator La Follette of Wisconsin takes his seat.

7.—Battleship *Kentucky* is accidentally rammed by the *Alabama* and seriously injured.

10.—Secretary Taft defends canal management recently criticized by Poultney Bigelow.

12.—The Imperial Chinese Commission arrives in San Francisco.

13.—Carlos F. Morales who recently resigned the presidency of San Domingo, arrives in Porto Rico.

15.—General Chaffee resigns as chief of staff of the army and will go on the retired list February 1.

16.—New York Senate votes down resolution calling for resignation of Depew. United States House passes Philippine tariff bill which virtually provides for free trade with the islands. Panama Canal Commission decides to build the canal on the contract system.

17.—Three midshipmen are dismissed from Annapolis for hazing.

19.—Luke E. Wright is selected as first United States Ambassador to Japan; General Wright will be succeeded as governor general of the Philippines by Henry C. Ide, vice-governor; on June 1, James F. Smith will succeed Mr. Ide.

20.—Joseph H. Choate, Horace Porter, and Judge Rose of Little Rock, Arkansas, are named as delegates to next Hague peace conference.

22.—John D. Rockefeller gives \$1,450,000 to the University of Chicago.

25.—Statehood bill passes the House and goes to the Senate.

26.—President Roosevelt makes public correspondence concerning attempt of Chicago packers to influence public opinion by bribing. Norman Hapgood, editor of *Collier's Weekly*, is acquitted of the charge of libel upon which he was sued by Colonel Mann, editor of *Town Topics*.

27.—Colonel Mann is arrested on charge of perjury based on his testimony offered in recent libel suit.

30.—Senate passes consular bill providing for reorganization of the service. Debate on railway rate regulation opens in the House.

## OBITUARY

January 10.—William Rainey Harper, President of the University of Chicago.

16.—Marshall Field, merchant.

22.—George Jacob Holyoake, founder of co-operative societies in England.

25.—General Joseph Wheeler.

29.—King Christian of Denmark.



# TALK ABOUT BOOKS

**THE RIDER OF THE BLACK HORSE.** By Everett T. Tomlinson. Illustrated. pp. 387. 6x8¾. \$1.50. Boston: Houghton, Mifflin & Co.

Boys and girls who are fond of adventure will find this series of hair-breadth escapes as thrilling as they can wish. As usual in stories of this kind, the British guerilla, who is the villain of the piece, is successfully thwarted by the hero and the heroine. C. H. G.

**THE QUATRAINS OF ABU'L-ALA.** Translated by Ameen F. Rihani. pp. 144. 6x8¾. \$1.25 net. New York: Doubleday, Page & Co.

These quatrains in the Fitzgerald verse form remind the reader strongly of Omar Khayyam. In thought the two are similar but for the important difference that whereas Omar, unable to solve the riddle of the universe, sought consolation in wine, Abu'l-Ala was more of a stoic, looking life grimly in the face despite his inability to understand it. There is as well a bolder note of protest, both political and religious, against existing institutions. Although there are a number of beautiful figures in this English version, the whole does not compare as poetry with the Rubaiyat of Fitzgerald with which it naturally challenges comparison. There is here shown no such sustained mastery of verse as characterizes the English poet's translation, or, better, adaptation. C. H. G.

**THE LITTLE VANITIES OF MRS. WHITTAKER.** By John Strange Winter. pp. 299. 4¼x7½. \$1.00 net. New York: Funk & Wagnalls Co.

Those who think the books of John Strange Winter interesting will find this book hardly up to her usual standard. C. H. G.

**MAKERS OF THE AMERICAN REPUBLIC.** By David Gregg. pp. 527. 5x7½. \$2.00. New York: E. B. Treat & Co.

"Makers of the American Republic" is a series of historical lectures on the early colonists—Virginians, Pilgrims, Hollanders, Puritans, Quakers, Scotch, and Huguenots. The articles are from the pen of David Gregg, D. D., President of Western Theological Seminary, Hon. W. W. Goodrich, Presiding Justice of the New York Supreme Court, and Dr. Sidney H. Carney, Jr., Secretary of the New York Historical Society. The book is full of interesting and helpful historical data and treats with clearness and vividness the various elements that have gone into the warp and woof of our national character.

**A HEALTH PRIMER.** By Walter M. Coleman. Illustrated. pp. 189. 5x7½. \$.35. New York: The Macmillan Co.

In this book for elementary pupils the author hopes, as he says, "to encourage a love of health and strength, simple living, and respect for the sacredness of natural instincts." Some of the little lessons by which he attempts to give knowledge of the first principles of hygiene are in the nature of stories, others are descriptions of bodily functions and explanations of the ends which they serve. The book is made of greater practical use by occasional short chapters of review questions, and by interesting illustrations and diagrams. C. H. G.

**THOUGHTS FOR THE OCCASION.** By Franklin Noble. pp. 576. 5¼x7¾. \$2.00. New York: E. B. Treat & Co.

A book unique in its object and scope is called "Thoughts for the Occasion." In it Dr. Franklin Noble, formerly editor for the *Treasury Magazine*, comprises much valuable information concerning the origin, history and growth of various fraternal and benevolent societies, such as the Freemasons, Odd Fellows, Royal Arcanum, and several others which enroll six millions of persons in America. The author dates the fraternal idea from the eighteenth century. Even such societies as the Knights Templars which boast of a remote ancestry experienced a renaissance at that time, while many others such as the United Ancient Order of Foresters, Improved Order of Red Men, and Ancient Order of Red Men, were born in that century. This repository of historical data and facts will be found helpful to public speakers before the various fraternal orders and societies.

**THE DEVIL'S TEA-TABLE.** By Lu B. Cake. Illustrated. pp. 195. 6¼x9¾. New York: L. B. Cake.

"The Devil's Tea Table" is the striking title of a book of poems by Lu B. Cake, poet and popular song writer. "The Devil's Tea Table" is a table shaped rock, almost as large as a man's house, in Ohio, on which the author played in his boyhood days. It is made the subject of one poem, hence the name of the book. There are about seventy poems in this unique book, written in every variety of style, rich in thought, pure and refreshing in moral

tone. The poem, "Memorial Day," is a tender expression of the sentiment of Decoration Day, instinct with patriotism and love. The character sketches and dialect studies which form a large part of the volume are gracefully done and move the reader to laughter and tears. The family circle will find this book interesting and wholesome reading and the impersonator will find in it many entertaining sketches that will prove serviceable.

**ROOF AND MEADOW.** By Dallas Lore Sharp. Price \$1.50. New York: The Century Co.

Among the most beautiful as well as authoritative of recent nature books, there is none that should be more carefully received than this attractive book of birds.

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**IN THE NAME OF LIBERTY.** By Owen Johnson. Frontispiece. pp. 406. 5x7 $\frac{3}{4}$ . \$1.50. New York: The Century Co.

The chief defect of this not uninteresting novel is a weakness in plot construction. There are five characters with only superficial connections, who divide the interest of the reader. The story skips from one situation to another in an aimless way, and finally ends with the death of the heroine—one of the last victims of the Terror. One lays down the book with a confused recollection of scattered incidents all probable and true enough, but not worked into an artistic whole. It is not sufficient in writing a novel about the French Revolution to give some new aspects of the Reign of Terror. A novel is first of all a story; not an historical document. "In the Name of Liberty" offers little that is new from the historical standpoint alone.

C. H. G.

**THE LITERARY SENSE.** By E. Nesbit. pp. 324. 7 $\frac{3}{4}$ x5 $\frac{3}{4}$ . 12 mo. \$1.50. New York: Macmillan Co. 1903.

The "Literary Sense" is a volume of clever short stories, mostly of people who are troubled with a sense of the proper "literary" way in which to meet situations in real life. This sense for the conventional which restrains direct, simple action results in some interesting situations. If one can deduce a moral from these stories it would seem to be: naturalness and directness are better aids in meeting real situations than an artificial restraining sense of how other people have met situations of a like kind. One will enjoy the book best, how-

ever, without looking for a "moral," which is probably in itself a perverted "literary" attitude.

C. H. G.

**A HISTORY OF THE UNITED STATES.** By Edward Channing. Vol. I. pp. 550. 9x6. New York: The Macmillan Co.

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**CITY GOVERNMENT IN THE UNITED STATES.** By Frank J. Goodnow. pp. 315. 6 $\frac{1}{4}$ x8 $\frac{3}{4}$ . New York: The Century Co.

**TERRITORIES AND DEPENDENCIES OF THE UNITED STATES.** William Franklin Willoughby. pp. 330. 7x5 $\frac{1}{4}$ . New York: The Century Co. 1905.

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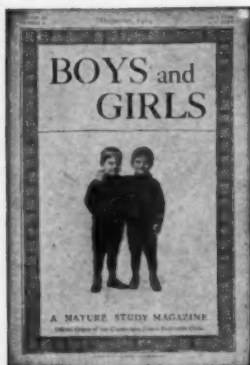
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